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ETHNOLOGY

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ETHNOLOGY:

OR

THE HISTORY & GENEALOGY

OF THE

HUMAN RACE.

BY

JOHN THOMAS PAINTER, JUNR.



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INTRODUCTORY.

I HAVE written this book for the purpose of proving that the nations of the world are descended from the sons and grandsons of Noah, and that the names of nearly all can be traced to this source. One of the greatest pleasures of mankind is to study the history of their forefathers, and of the world they inhabit: it is one of the most noble and interesting contemplations—a mental telescope through which we see into distant ages and view the enterprises of the various nations who have lived on this globe. History is the mirror of the human mind, reflecting back to later generations the genius and wisdom of the most ancient writers and other celebrated characters. In this little work I have endeavoured, to the best of my ability, to trace the history of man in a new and impartial manner, based on geographical and scientific principles, and trust that it may be one of the means, at no distant period, of uniting the various nations of the world in one universal brotherhood of friendship, which is, undoubtedly, the aim and end of all philanthropists.



PRELIMINARY CHAPTER.

Giving the Reasons Why this Book was Written.

First.—To prove the truth of the Bible generally, and to show that all the various races of people in the world are descendants of Noah; and, consequently, that no nation escaped the deluge as some authors imagine. By these means, probably, some infidels may be brought to believe Bible truths, and not be lost in useless speculations with regard to the origin of the earth, of mankind, &c.; which, supposing they could show everything to have come from one atom of matter, cannot do away with the One Great First Cause—namely, God.

Second.—To prove the fact of a great deluge, as far as the people of the world were concerned.

Third.—To show that as all nations are only divisions and branches of various races who came from Adam and Noah, they ought not to look upon one another as inferior beings, or to have so much prejudice against one another, they all being equal.

Fourth.—To show that no nation, people or tribe, should be despised as uncivilized, barbarous, &c., as many nations who are now considered to be uncivilized were hundreds of years ago as civilized as many of the European nations are now; and, if they were civilized once, why may they

not in time become as highly civilized as they were before? Besides, if one nation excels in one thing, another nation excels in something else; thus, there is no nation which has not constructed remarkable works and buildings, some of which could not be erected at the present time. It must be remembered also that civilized nations are branches of uncivilized ones. The Spaniards are a branch of the Iberians of Imeritia, in Georgia. The ancient Chaldeans are now the Kurds of Kurdistan, in Asia. The Chinese and Japanese are a division of the same race as the Germans and English belong to, viz., the Aschenasian, the descendants of Aschenaz. The Saxons, or Sachsens, are of kindred race to the people about Tashkend in Tartary, to some of the people on the borders of Tibet and India, anciently called Sacæ, and to the Sikhs of Northern India. The Huns, or Magyars of Hungary, came originally from Mingrelia. Some of the Jutes of Denmark, and the Goths, came originally from Bactria, and the borders of Tibet and India, adjoining the Sacæ, or Sikhs, where they were called Massagetes. When I say many ancient nations were equal to European nations of the present day in civilization, I mean that in some things they were superior to us; in others, equal; and in some, very inferior: thus, they doubtless did not have railways, steam engines, telegraphs, the printing press, the penny post, clocks, watches, gaslight, and such a vast number of machines as we possess; but they were superior in the manufacture of linen, silk, shawls, ornamented leather, the art of sculpture, and the construction of buildings, temples, palaces, monuments, colossi, &c. The ancient Egyptians

were superior in making coloured glass, besides the other things enumerated above; and the Greeks in the art of making brass. The ancient nations were equal to us in the manufacture of jewellery, furniture, glass, &c., and in the art of agriculture; and superior in history, poetry, and oratory. The art of printing by metal type was then unknown, but their kings formed immense libraries, greater than any we have at the present day. Their books were written or painted by hand in a beautiful manner, which required much time and patience; therefore they were preserved with great care and handed down in their families from father to son for several generations. These works were almost always historical records, or philosophic treatises of great historical value, containing as much information, in the form of short facts, as several modern works put together; and when they became old and worn out new copies of them were made with great exactness. Many records, histories, and writings, were kept in their temples for the benefit of the public. The Phœnicians, Egyptians, and the ancient inhabitants of the shores of Northern Africa, were acquainted with the power of the loadstone. The most celebrated of these ancient nations were the Babylonians, Assyrians, Nubians, or Ethiopians of Meroe, Hindoos, Egyptians; Phutites and Naphtutæ, descendants of Apollo and Neptune, of the northern coast of Africa, now called Berbers; Phœnicians, Chaldeans, Persians, Lydians, Cilicians, Ionians, Trojans, and Phrygians; Aztecs of Mexican America, Peruvians, Chinese, and Japanese. The ancients understood astronomy, mathematics, and

philosophy, and constructed more ships, carried on a vaster trade, and made more voyages of discovery than moderns suppose. They must have had great mechanical skill and machines to raise their stones for building to such a vast height as they did, as witness the Pyramids of Egypt, the Tower of Belus, or Babel, at Babylon, the Pyramids of Cholulu, in Mexico, &c. The Egyptians and others must also have been superior in the manufacture of steel tools for sculpture, as our tools will scarcely cut Egyptian granite. We are indebted to the Egyptians for our system of letters, and figures used in arithmetic, the names of several stars, and the signs which represent the twelve constellations of the zodiac. One thing civilized nations should never forget is, that possessing more skill in war than so-called uncivilized nations, they almost always defeated them, taking possession of their fertile lands, and either using them as slaves, or driving them into the mountainous and inhospitable regions, where being without tools, houses, and common necessaries, they were obliged to live a wild life, and subsist by hunting, fishing, &c. By these wars they were deprived of their records and other writings, which were burnt and destroyed, therefore their origin and history became lost, but they still kept their traditions, which on that account should be more fully relied on. Another reason why uncivilized nations should not be despised, is, that we are always glad to trade with them, and obtain the products of their countries, such as ivory, gold, silver, choice woods, precious stones and gems, fruits, drugs and dyes of all descriptions, beautiful birds, and animals, also to buy

their rich shawls, furs, elaborately worked pocket handkerchiefs, plaited articles, fans, fancy articles, and ornaments of carved wood, ivory, &c.; also to exchange with or sell to them our manufactures of iron, metal goods and clothes, fire-arms, spirits, &c. Thus it is each nation is dependent on the other for the necessaries and comforts of life: we are, therefore, compelled to have intercourse with nations all over the world.

Fifth.—To do away with the prejudices respecting the colour of nations, peoples, or men, and to show that there have been as many noted philosophers, astronomers, historians, poets, orators, warriors, and conquerors, among nations of all colours—namely, black, olive brown, red copper, yellow, &c., as among white nations of European countries.

Sixth.—To give a definite and satisfactory description of the spreading out of the nations, and of their coming by necessity to the countries they now inhabit, and of their earliest history. Also to prove from whom they are descended, so that people may not be misled by authors of histories who say at the commencement of them, that the early history of a certain country is lost in impenetrable darkness, that it is very obscure and fabulous, or lost in oblivion, that an account of the early inhabitants would little interest the reader; for, if attention was paid to these authors, perusers of literature would think it useless to make any researches as to the earlier history, state, and origin of certain nations, and so discovery, research, and knowledge would more likely be kept at a standstill by such declarations.



HISTORY AND GENEALOGY
OF
THE HUMAN RACE.

DIVISION I.

The History of Mankind, from the Creation to the Deluge.

CHAPTER I.

The Agreement between Astronomy, Geology, and the Account of the Creation as given in the Bible; and an Explanation of the First Chapter of Genesis.

GENESIS means generation, or nativity. The first book of the Bible was so called because it gives the generations of Adam, and a complete account in Genesis x. of the generations of the first founders of all nations now existing.

In the beginning God created the substance of the heaven (namely, of the stars or suns and their attendant

planets) and the earth. The true translation, according to the original Hebrew, is—"In the beginning God created the substance of the heavens and the earth;" and so the suns, planets, and this earth were not called into existence as globes immediately, after the manner of a magician, but their substance only was created first, and from this substance they may have been thousands of years being formed into globes and planets. The first verse of Genesis is a general statement of what was done in the beginning; but we are not informed how long that beginning was before the next events recorded. The author of Genesis goes on to say that at some period of time the earth was without form and void. It is generally supposed that the earth was first brought into existence when the six days or periods commenced; but a more careful perusal of Gen. i. will convince the reader that this was six periods of its preparation for the abode of man. From the wording of the description in the Bible, it is reasonable to believe that the creation of this world took place during a long period of time, perhaps thousands of years previous to the creation of man—which is proved by geology; for certain series of rocks took a greater number of years in their formation than the age of the world from the creation of mankind to the present time. "And the earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters"—*i.e.*, God began to exert His power over this world. The Bible does not say whether the earth was without form and void at the creation, or at what period afterwards it was in this state of chaos, but it means it

was in this state at some period or other; neither does the Bible say how long the earth remained in this state before the Spirit of God moved upon the face of the waters—*i.e.*, before God began to prepare the world for the abode of man and beast. In Scripture, and especially in Genesis, a few words cover a vast period of time; thus the world may have been in a state of desolation for a great number of years, seeing there are found rocks which were a vast number of years under water, which could not have been caused by the flood, as that only continued on the earth one year and ten days.

First Period.—Now, the Bible says, "The earth was without form and void, and darkness was upon the face of the deep (*i.e.*, the waters); and the Spirit of God moved upon the face of the waters." By the expression, "darkness was upon the face of the deep," I understand that this world, then in a marshy state, and to a great extent covered by water, was enveloped in thick vapours which shut out the rays of light; else, why should the Bible especially mention darkness being upon the face of the waters? We should take particular notice that previous to the Scripture statement as to what changes and creations took place, it especially tells us, as a thing most important and necessary for the production of life, that the Spirit of God brooded upon the face of the waters. The word translated "moved" in Gen. i. 2, in the Hebrew signifies literally to brood, or cherish, upon the face of the waters. There are only two places where this word occurs (Deut. xxxii. 11, and Jer. xxxiii. 9). The Bible, after informing us of the state of this world, or

earth, namely, of its chaotic state, covered with water, proceeds to describe the changes it underwent during six periods (or days, as they are termed in Scripture) necessary to prepare it for the abode of man. The Bible continues, "God said, Let there be light, and there was light; and God saw the light that it was good:" *i.e.*, speaking after the manner of men, God knew that it was good and was pleased with it. "And God divided the light from the darkness, and God called the light day, and the darkness He called night; and the evening and the morning were the first day:" so that the vapours were greatly dispelled and then this world received light; but light existed before it lighted up this world, and before those vapours were dispelled, after which the first nights and days or alternate periods of light and darkness commenced as far as the surface of this world was concerned, but the dispelling of these vapours evidently took a long period of time, termed a day in Scripture—a day is but as a thousand years in the sight of God. Now many people say that it is useless for geologists and others to try to find out the history of the world prior to the creation of man, and that it is impossible so to do, but in my opinion many things thought to be impossible are possible to be found out, if only sufficient time be allowed; and, indeed, geologists have most certainly discovered a vast deal concerning the pre-Adamite world, which although commonly supposed not to agree with the Scriptural account of the creation, most certainly proves it to be true. Geology shows that there was a time when this earth, now covered with vegetation and inhabited by myriads of beings, was in a marshy condition, without life,

and surrounded with vapours shutting out light from its surface.

SECOND PERIOD.—"And God said, Let there be a firmament (this word signifies a thing spread out like a curtain) in the midst of the waters, and let it divide the waters from the waters," *i.e.*, let it divide a certain portion from the waters covering the earth to form clouds, and let the rest of the waters remain on the earth. "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so, and God called the firmament heaven; and the evening and the morning were the second day" (or period). This heaven does not mean the heaven in which God resides, neither the heaven, *i.e.*, space, or ether, in which the stars are situated, but it means the sky or atmosphere of the earth.

THIRD PERIOD.—"And God said, Let the waters under the heaven (*i.e.*, the waters covering the earth) be gathered into one place, and let the dry land appear, and it was so, and God called the dry land earth (meaning that which crumbles), and the gathering together of the waters called He seas, and God saw that it was good." From geology we learn that the world was at one time covered with water, the mountains being raised up by volcanic action, forming dry land, and land vegetation then first appeared. "And God said, Let the earth bring forth grass, the herb yielding seed after his kind, the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth, and it was so, and God saw that it was good; and the evening and the morning were the third day." This was the third

day or period of preparation of the world for the abode of human beings, and doubtless extended over a great many years, perhaps hundreds of years. During this third and succeeding periods of creation vast trees grew, and then were hundreds of years decaying and forming coal, one of the greatest provisions of God for mankind.

FOURTH PERIOD.—The atmosphere now became drier, and more clear, there were not so many clouds, mists, &c., formed, and so the rays of the sun came direct and unimpeded to the earth's surface, the account of which is given in the Bible, as follows: "And God said, Let there be lights in the firmament of the heaven, to divide the day from the night, and let them be for signs, and for seasons, and for days, and years, and let them be for lights in the firmament of the heaven to give light upon the earth, and it was so. And God made two great lights, the greater light to rule the day, and the lesser light to rule the night; He made the stars also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness, and God saw that it was good; and the evening and the morning were the fourth day," or period. The translators of the Bible have inserted the words "He made" to make the passage clearer, as they thought; but it is not so in the original copies, for the simple version of the Hebrew is, "God made two great lights, the greater light to rule the day, and the lesser light to rule the night, and the stars also;" and this is correct, for the sun does rule the rising and setting of the stars, which is of great consequence to mariners; it also rules the planets and



comets revolving round it. The suns or fixed stars, planets, and moons of the various systems in the universe, were created at the beginning, before the Spirit of God brooded upon the face of the waters of this globe; as a proof of which see Job xxxviii. 4—7, where we are told that when God laid the foundations of the earth, the morning stars sang together. The fixed stars, or stars which appear to have no motion, are suns giving light and heat to other worlds or planets revolving round them with their attendant moons; those worlds with their moons, in most cases, being too small—in comparison to their suns —to be seen at so great a distance from us. Astronomers have discovered that several fixed stars which appear—and were formerly thought—to consist of two stars joined together, are really suns; and the star that appears joined to each respectively, is the largest of their planets revolving round them; but in consequence of the distance these solar systems are from us, so the distance between the large planet and its sun diminishes to such an extent that they appear close together.

Fifth Period.—"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly about the earth, in the open firmament of heaven. And God created great whales, and every living thing that moveth which the waters brought forth abundantly after their kind. And God saw that it was good, and God blessed them saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth; and the evening and the morning were the fifth day" (or period). Geology reveals to us in the Oolite

and other layers of rock, the petrified remains of fish of all sizes, as gigantic Saurians, &c., and the remains of amphibious reptiles and immense birds; thus, this remarkable fact shows that these vast layers of earth forming the crust as it were of this globe, were mostly formed by the agency of marine animals, and partly from their remains; thus showing the part the chemistry of Nature took by God's power, in the construction of the earth's surface, and the wonderful and beautiful way in which this earth was built up in perfect order to make it fit for the abode of mankind and animals, and in such a manner that its future inhabitants—men, should be able, by their studies and investigation of its structure, to discover the history and process of its formation.

Sixth Period.—"And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing and beast of the earth after his kind, and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind, and God saw that it was good." The Tertiary strata of earth shows that quadrupeds inhabited this world a long period of time before man. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image; in the image of God created He him; male and female created He them." The second chapter of Genesis gives a more particular account of the creation of man and woman.

"And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Thus, we see, mankind, or men and women, are commanded by God to be fruitful and multiply, and have numerous posterity and replenish the earth and subdue it; *i.e.*, combat the obstacles and forces of Nature, turn them to our use, subdue or tame and destroy wild animals, and bring everything under subjection—bring the waste forest and morass under cultivation, and the whole earth under civilization. The Bible continues, "And God said, Behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed, to you shall it be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is life, I have given every green herb for meat, and it was so. And God saw everything that He had made, and behold it was very good; and the evening and the morning were the sixth day" (or period). Mankind was thus the last grand work of God's creation, which ended the sixth period. The second chapter of Genesis gives a summary of the creation as follows—"Thus the heavens and the earth were finished, and all the host of them."

SEVENTH PERIOD.—"And on the seventh day (or period) God rested from all His work which God had created and made." This does not mean He became tired, but means He left off creating. Thus, human beings and animals multiply

without the exertion of God's power, and in the same manner, islands, mountains, lakes, and rivers, are formed and destroyed, according to the laws of Nature; also, every sin brings its own punishment, and every virtue its reward. Still, although God has left off creating, He has not stopped caring for the world; every war and every revolution even tending to some great purpose not generally perceived: thus great changes are brought about, some of which take place almost imperceptibly, while others astonish the world by their suddenness; but God has provided for the final perfection and for the wants of the human race by the great power of thought to invent things, and the spirit of enterprise He has given to man. Thus, when people become too numerous for any country, according to the existing state of society and of the laws, so that they cannot obtain a living, there is certain to be some of them enterprising enough to discover and open up a new country, for the crowded-out population to go to and colonize. The seventh period has not yet ended, and will not be completed until the purpose for which the world was created is accomplished. "And God blessed the seventh day (or period) and sanctified it," whence in memory of God's goodness the seventh day of the week was established as a holy-day and holiday and set apart for His worship. It was ordained as a day of rest in the ten commandments handed down from Moses.

Thus, the Bible, geology, astronomy, and general science, remarkably agree; proving that after an exceedingly long period of time and research, the most eminent philosophers can only give a similar account of the changes the world

has undergone in its preparation for man's abode to that which the author or authors of Genesis i. and ii. had given more than two thousand years before them: so proving that at that time there must have been clever philosophers, who had a great knowledge of the phenomena of Nature, and were acquainted, to some extent, with that of geology and Nature's chemistry, and with several of the other sciences: though it is to be noted, that the account in Genesis i. is exceedingly short, and it is remarkable that it and the whole Bible generally, should have been preserved for these hundreds of years so correct as it is. But it would be more remarkable still, if misconstruction and incorrect translation of the text and facts should not have been made in all translations, in all languages, from the originals; at all times, and by all persons; and as the study of the Hebrew and other Oriental languages has made greater progress and reached greater perfection of late years than heretofore, and so many ancient manuscripts have been discovered, and ancient inscriptions—as those of Nineveh and Babylon—interpreted, it is a necessity of the age that there should be a new translation of the Old Testament: besides the English language itself has changed within this last century, and many words and phrases in the Bible are now out of date, not in general use, have a different meaning, or are not understood.

The order of creation as given by Moses, and as proved by geology, perfectly agrees with the order of things, just as we should have supposed, even if we had not that science. It perfectly agrees with common sense. Thus, it was useless to create man before he had cattle, fish, and

plants to feed on; light to see by; an atmosphere, and a surface of land and water: next, it was useless to create animals, either beasts, birds, or fish, before plants and vegetation (both marine and land) grew for them to eat, and before they had the direct rays of the sun to see by; and it was necessary that plants and trees should grow and decay for ages, to form fuel, for which it was required that they should grow in a damp, misty, and sultry atmosphere, but that afterwards the full and unimpeded rays of the sun should shine upon the earth and alter the state of vegetation, so as to fit it for the future use of animals. Before creating plants, it was necessary to raise the land (from the deep) for them to grow upon, and that there should have been submarine vegetation; and antecedent to this period an atmosphere had to be formed, before which time the muddy vapours were dispersed and light shone on this globe; previous to which, we come back to a state of chaos.

With regard to the six days of creation being each a long period of time, the fourth verse of Genesis ii. most certainly proves—"These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens." We see here that the word "day" is used for the six generations, periods, or days of the preparation of the world; so that here and in many other parts of the Bible, "day" means period, or time. The very expression, "These are the generations," immediately shows that by this is meant numberless years, or periods of time. Some may say, Why did not God create

the world by his almighty power in a moment? But, supposing the world to have taken millions of years to undergo the above changes, this time is but an imperceivable speck in eternity, so a saving of time was no object; besides, the preparation of the world through countless ages proves more wonderfully the wisdom of God, who could see the causes that would be produced from effects, and the changes the world would undergo during these countless ages, and how one thing would resolve itself into another, than if He had created the world in a moment, which would simply have shown His power. Although the numberless worlds of other systems in the universe, as well as the rest of the planets of our solar system, appear from the Biblical account to have passed through similar changes during six days, or vast periods, including thousands of years, as our earth did; still the Bible only mentions those this world underwent, and intended us to take them as a specimen of the changes all the other worlds passed through. The above is apparent from Genesis ii. 1, for there the Bible gives a summary of the progressive creations, and includes all worlds and planets as follows: "Thus the heavens and the earth were finished and all the host of them," which sentence therefore means all the host of heavens and earth, or systems and worlds. In the fourth verse it also says, "These are the generations of the heavens, and of the earth, when they were created, in the day (period) that the Lord God made the earth and the heavens." We see by this that the heavens passed under generations, or progressive changes.

CHAPTER II.

The True Situation of the Garden of Eden, and Identification of its Four Rivers.

"THE Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Nothing can equal the sublimity of this language and thought. The word translated "formed" in the original (Gen. ii. 1) means building or framing anything with wonderful care, proportion and contrivance: thus our bodies are frequently called "houses" (Job iv. 19, II. Chron. vi.); and "temples" (St. John ii. 15, I. Chron. iii. 16). "The Lord God planted a garden eastward in Eden: and there He put man whom He had formed." In this garden, according to Scripture, grew every tree pleasant to the sight and good for food. "And a river went out of Eden, to water the garden; and from thence it was parted and became into four heads (or parts). The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good, there is bdellium and the onyx stone. The name of the second river is Gihon: the same is it which compasseth the whole land of Cush. And the name of the third river is Hiddekel: that is it which goeth before Assyria. And the fourth river is Euphrates."

First.—In the description of the Garden of Eden we are told that one of the rivers that branched out of it was the Euphrates, therefore we should look for its situation somewhere on the banks of this river.

Second.—When Sennacherib, king of Assyria, sent his threatening message to Hezekiah, king of Judah, he boasted that he had destroyed the children of Eden which were in Telassar, and we find a place named Talatha, in Babylonia, west of Babylon, in an island of the Euphrates; therefore we see that Eden included part of Babylonia.

Third.—We have now to find three other rivers corresponding in name to the Pison, Gihon, and Hiddekel, near the fourth river—the Euphrates, and a country from which all four stretch out in different directions.

We find the name Pison, or Phison as it is in some translations, retained in Piso-Tigris, or Pasi-Tigris, the upper part of which was called Choaspes. It rises in Media, near Ecbatana, and flows southwards through Cushistan, and past Susa its capital; a little south of which it divides into two branches, one flowing into the Persian Gulf, the other into the united stream of the Tigris and Euphrates. Xenophon calls this river simply Physeus, and it was called by that name until the time of Alexander the Great. The Pison is stated to compass the whole land of Havilah. Nobody, it appears, has given any satisfactory situation to this country, but from the following it will appear it was the country watered by the Pasi-Tigris, which, therefore, must be the Pison of the Bible. (1). Cushistan, the country east of Babylonia, derived its name from Cush, the son of Ham; therefore, Havilah, the son of Cush, doubtless inhabited part of the same country and adjacent territory. (2). There was a city on the western bank of the Choaspes, or upper part of this river, called Sabadan, which evidently derived its name from Sabata, the third

son of Cush, and brother of Havilah: the latter is therefore the more likely to inhabit the adjoining parts; and, as Sabata was on the northern part, called Choaspes, Havilah would be on the southern part of the river, called Piso-Tigris. There are two other places in Scripture which mention the land of Havilah: in the one we are told the Ishmaelites dwelt from Havilah to Shur (Gen. xxv. 18); and in the other that Saul smote the Amalekites from Havilah to Shur, that is before Egypt (I. Sam. xv. 7). The desert of Shur was east of Egypt, in Arabia, and from one to the other signified the whole stretch of country across the north of Arabia, from Shur on the borders of Egypt to Havilah about the Piso-Tigris, or from Egypt on the west to the Piso-Tigris on the east; and it was this stretch of country the Ishmaelites inhabited and still inhabit. Therefore, we may conclude the land of Havilah to have been situated at the head of the Persian Gulf, partly in Cushistan, partly in Babylonia, and partly in Arabia, including the country between the Piso-Tigris, or Pison, being watered by its upper part, the Choaspes, and the united channel of the Euphrates, Tigris, and Pison, now called the Shat-el-Arab.

Gihon encompasses the whole land of Ethiopia, which in the original is Cush, but translated Ethiopia. This Cush is the original land of Cush (the son of Ham), now Cushistan, which was also called Susiana, east of Babylonia. The name Gihon, or Geon, as some wrote it, is retained in Gyndes, a river rising in Media, near Ecbatana, and running south-west into the Tigris near Ctesiphon and Seleucia. From Gihon the name would be altered by the

addition of the Greek termination, thus — Gihon-es, Gihond-es, Gynd-es. It is evident Cushistan anciently extended to this river, which formed the boundary between it and Assyria, and so encompassed the whole land of Cush; though Cushistan was afterwards contracted in size, as a proof of which we find the Cossœi mentioned as a people near the borders of Media.

The Hiddekel, which goeth before Assyria, is the modern Tigris, which runs along its western frontiers, forming the boundary between that country and Mesopotamia. Pliny says the upper course of the Tigris was called Diglito: in this name is retained the ancient one of Hiddekel, which transposed is Dekel-hid, Dekel-it, or Digl-ito. The Chaldee Paraphrasts call the Tigris, Diklat; and Josephus names it Diglath. The Orientals still call it Degil and Degola; and the Arabs, Dijlat. It is sometimes distinguished in the East by that of Diglath. There was a city named Didigua, situated on the banks of the Tigris, in Babylonia, in which is retained the ancient name of Hiddekel. The original name of the river, Digl-it, or Digl, was transformed by the Greeks into Tigl-is, or Tigr-is, the *l* in many proper names becoming changed into *r*.

The Euphrates is called Pherath, Phrath, and Perath, in the original text of the Bible; in Greek it becomes Eu-phrat-es. It is still called Frath and Frat by Orientals.

From the foregoing it will appear that the Garden of Eden was situated on the banks of the Tigris—the part on the western bank being in Babylonia, and that on the eastern in Cushistan or Susiana, and extended from the place where the Piso-Tigris and Euphrates unite with the

Tigris on the south, to the place where the Gyndes joins the latter on the north, near the cities of Ctesiphon and Seleucia: thus, the river that watered the garden was that part of the Tigris above described, from whence it became divided into four heads, or was connected with the four greatest and principal rivers of the adjacent countries: namely—on the southern borders of the garden the Pison, or Piso-Tigris, ran into it from the east; and the Euphrates from the west: and on the northern borders of the garden the Gihon, or Gyndes, ran into it from the north-east; and the upper course of the Tigris, named Hiddekel, or Diglito, from the north-west.

This country, in which the garden was situate, was one of the most fertile on earth, according to the description ancient writers give of Babylonia and Susiana.

The belief of nations as to there being a Garden of Eden, or spot of pleasure, is not altogether confined to those who believe in a Biblical account of it, as many ancient nations, to whom our Bible was unknown, have religious traditions embodying the idea of a garden of pleasure, or earthly paradise, wherein is the abode of innocence and peace. The Chinese tradition is that of delightful gardens, situated on the summits of the Houanlun mountains, through which flow four streams, springing from the fountain of immortality. The Arabs relate of a garden in the east, on the summit of a mountain of jacinth, composed of rich soil, having a warm temperature, beautifully watered, and enriched with trees and flowers of rare colours and fragrance. The Hindoo tradition is that of the golden mountain Meru, on which stands the city of Brahma,

encircled by the river Ganges, which divides into four parts, flowing to the four corners of the earth. The Greeks and Persians have also traditions of a similar kind. Their accounts, therefore, certainly confirm the truth of the Scripture history, so remarkably preserved to the present day. The Phœnicians, Assyrians, Egyptians, and Greeks had accounts of the Gardens of Adonis, which name is similar to that of Eden with the addition of the termination *is*. They had a custom of planting little gardens in earthen vessels and silver baskets, which they carried in their processions and adorned their houses with at the festivals called Adonia, which appear to have derived their name and origin from an older and different source than that of the fable of Adonis, son of Cinyras. It is very probable that the ancient Greek authors stated they were derived from the latter, because they had only an imperfect knowledge of the matter; but their real origin was evidently taken from the history and tradition of the Garden of Eden, or Adon, and must have been well known to the Phœnicians, Assyrians, and Egyptians.

CHAPTER III.

EXPLANATION OF THE TREE OF LIFE.

The Tree of Life is a symbolical, or poetical name for immortal life; and, by God's restraining man from tasting of the Tree of Life is meant that He made mankind mortal, seeing that they sin, *i.e.*, He deprived them of immortality,

or of the tree or principle of immortal life, which, although a punishment to man is yet a blessing to him. For, as we all sin, so if we had immortal lives on this earth they would be everlasting lives of sin and misery: for, if people had immortal lives here, they might never try to improve themselves or become better, which now they may be induced to do; seeing that they try to regain immortal life in the next world by deserving well in this.

CHAPTER IV.

GENEALOGY FROM ADAM TO NOAH.

The Inventions of Cain, Tubal-cain, and Jubal—History of Enoch, showing that he was the Annacus of the Phrygians—The Discoveries of the Sethites in Astronomy, &c.

From Adam and Eve is descended every human being who has been born on the earth. Adam means one made of earth and beautiful. The name of Eve in the original Hebrew is Havah, or Khavah, which means life-giver. From this word, written Hevah, came Eva, or Eve: she was so called because she was the mother of all living. Adam had by Eve two sons, Cain and Abel: he had daughters also. Cain (which signifies first, and an acquisition) slew his brother Abel (which means sorrow) through jealousy and anger. Moses tells us (Gen. iv. 8), that "Cain talked with Abel his brother," but the words, if strictly translated, are "Cain said unto Abel his brother, ———," after which there is a blank (as shown) in the Hebrew copies,

as if something was omitted. Cain was driven out from the presence of the Lord, *i.e.*, from the fellowship of godly people, through remorse of conscience and being shunned by his brethren, and he dwelt in the land of Nod (which means banishment), east of Eden. Cain and Abel were not the only children of Adam, for we are told in Gen. v. 4, that he begat sons and daughters. The number of Adam's children, so says the old Jewish tradition, were thirty-three sons and twenty-three daughters. The sons of Adam must have married their sisters and nieces, and the second generation their first cousins: in marrying thus they committed no wickedness, seeing that it was a case of necessity. The Bible does not say how old Cain was when he slew his brother Abel and went into the land of Nod. When his posterity became numerous, Cain built a city and called it after the name of his eldest son, Enoch. Cain first divided lands by boundaries, and invented weights and measures. Enoch had a son, Irad; the son of Irad was Mehujael; the son of Mehujael was Methusael; the son of Methusael was Lamech, who had seventy-seven children by two wives, Adah and Silla, or Zillah. Two of the sons of Adah were Jabal and Jubal. Jabal was the father of such as dwell in tents. Jubal was the inventor of the harp and organ: from this Jubal came the trumpet of Jubilee, that large and loud musical instrument used in proclaiming the liberty of the slaves of the Jews in the Year of Jubilee. Tubal-cain, the son of Zillah, was the instructor of every artificer in brass and iron. Tubal-cain was the first who invented the plough.

Adam lived 130 years, and had a son named Seth (which

means appointed): he was so named because he was appointed to and took the place of Abel. Adam lived 800 years after the birth of Seth, during which time he had sons and daughters; and died at the age of 930 years. Seth lived 105 years, and had a son, Enos: Seth lived 807 years after the birth of Enos, and had sons and daughters; and all the days of Seth were 912 years. Seth, according to history and tradition, was a very good man. Enos lived 90 years, and had a son, Cainan: Enos lived 815 years after the birth of Cainan, and had sons and daughters; the whole days of Enos were 905 years. Cainan lived 70 years, and had a son, Mahalaleel (which means the praising of God): Cainan lived 840 years after Mahalaleel was born, and had sons and daughters; and all the years of Cainan were 910 years. Mahalaleel lived 65 years, and had a son, Jared (*i.e.*, the coming down): he lived 830 years after the birth of Jared, and had sons and daughters; Mahalaleel lived in all 895 years. Jared lived 162 years and had a son, Enoch: Jared lived 800 years after the birth of Enoch, and had sons and daughters; his whole life being 962 years. Enoch lived 65 years, and had a son, Methuselah: Enoch lived 300 years after the birth of Methuselah, and had sons and daughters; and all the days of Enoch were 365 years, and Enoch walked with God, and he was not, for God took him. The Jewish rabbis take these words to signify no more than his early death, because he did not live so long as the other patriarchs. It appears to be a similar way of speaking to that which we use now, when a good person has died young; namely, God took him from this wicked world: and so Moses meant

no more than to remark that Enoch lived a shorter life than others. But it appears that St. Paul, in the New Testament, mistook his meaning, thinking that he meant he was translated to heaven without dying; for St. Paul was a mortal and liable to mistake like all other men. I see no reason in manufacturing a miracle where the text of Genesis does not state such: besides, we are told by the same apostle, in I. Cor. xv. 50, that "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption;" and another passage in the Bible says, "For it was appointed unto us once that all men should die." Enoch with the termination *us* becomes Enoch-us; and the Phrygians had an account that one named Annac-us, who lived before the Flood of Deucalion, foretold that some time after his death mankind would be destroyed by a deluge, and that he was frequent in his lamentations at what would befall the human race; also that he assembled the people to Divine worship and mingled tears with his supplications, and that he lived about 300 years. His name was also written Nannac-us and Cannac-us. The lamentations of Annacus were handed down to us in a saying of Hermogenes—"To weep, after the manner of Annacus." Annacus of the Phrygians was the same person as Enoch of the Bible. In Genesis we are told Enoch lived 365 years, and according to the Phrygians he lived about 300. Next, according to Scripture, Enoch walked with God, *i.e.*, was a good and religious man; and, according to the Phrygians, Annacus assembled his people for Divine worship, showing him to be a godly man. St. Jude distinguishes Enoch as a prophet; and the

Phrygian Annacus foretold the deluge. The Arabians state Enoch was a great scholar, and the Babylonians that he was the first author of their astronomy, or astrology. Josephus says that "The Sethites were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies, and their order;" and, in another place, that "They made good use of their time in geometrical and astronomical discoveries, and had they not lived 600 years they would not have been able to tell the period of the stars, for the great astronomical year is completed in that interval." Enoch having, by his studies, foretold the deluge, and calculating that if his son lived the ordinary age of man it would occur about the time of his death, named him Methuselah (for Methu means, he dies, and Selah, then is the breaking forth of water). The flood did take place just after the death of Methuselah, according to his father Enoch's prophecy. Methuselah lived 187 years, and had a son, Lamech (*i.e.*, lamentation): Methuselah lived 782 years after the birth of Lamech and had sons and daughters; and all the days of Methuselah were 969 years, he being the oldest man recorded in history. Lamech lived 182 years, and had a son, Noah (which means rest and comfort), saying, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." This refers to inventions made by Noah by which husbandry was greatly improved, one of which was the scythe, to be spoken of hereafter. Lamech lived 595 years after the birth of Noah, and had sons and daughters; and all the days of Lamech were 777 years. Noah lived 500 years, and had three sons,

Shem, Ham, and Japhet: but Japhet was the eldest (see Genesis x. 21), Ham the next, and Shem the youngest son. Shem is mentioned first because the Jews were descended from him, and Moses, being a Jew, would naturally place his own ancestor first, as being the more important to that people than Japhet or Ham; though in the genealogy (Genesis x. 2, 6, 21) he keeps the sons of Noah in their proper order, according to age, namely, Japhet, Ham, and Shem.

CHAPTER V.

GENERAL HISTORY OF THE ANTEDILUVIANS.

"AND it came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God (*i.e.*, the Sethites) saw the daughters of men (*i.e.*, the Cainites) that they were fair, and they took them wives of all whom they chose," so that these intermarriages of the descendants of Seth with the wicked descendants of Cain caused them all to become wicked together. Seth's posterity were called sons of God because they worshipped Him, and because they obeyed Him or His laws and so were godly people; while Cain's posterity were called sons of men, *i.e.*, men-like or worldly, because of their wickedness. Moses gives the history of the antediluvians in a very few words, and one or two verses may relate circumstances which occurred during several centuries. The separation of the Bible into verses for the

convenience of remembering texts, has in some parts somewhat confused the sense: thus, some sentences which are connected in one verse should be separate, as they refer to different things; whereas, in other portions, some sentences are separated where they should have been united. What Moses says of the antediluvian world is as follows: first, that there were giants in the earth in those days; secondly, that when the sons of God (*i.e.*, the Sethites) intermarried with the daughters of men (*i.e.*, the Cainites) and they had children, that the same became mighty men, which were of old, men of renown. The word "mighty" here, means men of great deeds. The writings of Sanchoniathon, a celebrated Phœnician, are allowed to be the most ancient of any works excepting the Five Books of Moses, though there is a doubt whether they are not quite as ancient. Sanchoniathon wrote nine books in the Phœnician language, in which he treated of the antiquities of Phœnicia: they were compiled from records found in cities, and the annals kept in the temples of the ancients. Sanchoniathon's name, according to Theodoret, signifies, in the Phœnician tongue, a lover of truth; which name was doubtless given him when he commenced to write his history: in which, after having given his cosmogony, or generation of the world, he states that the first pair of human beings were Protogonus and Æon, the latter of whom found out the fruit which is gathered from trees. Their issue were called Genus and Genea, who were the first that practised idolatry, for, upon the occasion of great droughts, they made their adoration to the sun, calling him Beel-samen, which, in Phœnician,

is Lord of Heaven: that their children were Phos, Pur, and Phlox, whose names mean light, fire, and flame; who first found out the way of generating fire by rubbing pieces of wood against one another. These begat sons of vast bulk and stature, whose names were given to Mount Cassius, Libanus, Anti-libanus, and Brathys, whereupon they seized. Of these were Memrumus and Hypsauranius, the latter of whom was the inventor of huts made of reeds and bushes, and had a brother called Usous, the first worshipper of fire and wind. Many years after this generation came Agreus, and Halieus, the inventors of the instruments of fishing and hunting. Of these were born two brothers, the first forgers and workers of iron: the name of one is lost, but Chrysor, who is one with Vulcan, invented other fishing tackle, and in a small boat was the first who ventured to sea, for which he was afterwards deified. From this generation came two brothers, Technites and Autochthon, who invented the art of making tiles. From these came Agrus and Agrotes, who first made courts about houses, fences and cellars; and from these Amynus and Magus, who showed men how to constitute villages and regulate their flocks. These had children, Misor and Sydec: the son of Misor was Taautus, or Thoth.

Protogonus and Æon are the same as Adam and Eve. Sanchoniathon gives in his history the principal and most celebrated discoverers and inventors in each generation, from the first human pair down to Amynus, or Ham. With regard to their issue, Genus and Genea, paying adoration to the sun, this was very natural for them to do, it being the most splendid and wonderful object in nature,

and the giver of warmth, comfort, light, food, &c. They called him Beel-semen, *i.e.*, Lord of Heaven; and the name Beel, Bel, and Baal, in several languages, means lord, or master. As for Phos, Pur, and Phlox, these names are most appropriate to them and doubtless given them in honour of their discoveries. It is to be remarked that Phos appears to be an original word for light; it forms part of the name phosphorus, which substance is the very essence of light. The word Pur, or Phur, is an original word for fire; and is found a little varied in nearly every language: this also forms part of the name phosphorus, for this remarkable word is composed of both these original words—thus, phos-phor-us, the *us* is merely a termination; therefore it means both light and fire. The morning star was also anciently called Phosphorus: the Latins called it Lucifer, *i.e.*, prince of light, and Venus. Sanchoniathon states that Phos, Pur, and Phlox had sons of vast bulk and stature, which accords with what the Bible says: namely, that there were giants in the earth in those days. The two brothers he mentions—forgers and workers of iron—were the same as Tubal-cain and Jubal: the name of Jubal, however, was lost to Sanchoniathon, although retained by Moses; but Sanchoniathon gives us more information in some respects than Moses. *B* is frequently changed for *V* in names; thus, Tubal-cain, or Tu Vul-can, is the same as Vulcan. The Romans had a festival on the 22nd of May, called Vulcanalia, or Tubilustria, in which latter name is preserved that of Tubal complete. The Arabians call a plate of iron Tubalon, and Kunaon, in memory of Tubal-cain, who was

the seventh from Adam, being descended from Cain. Enoch, the descendant of Seth, was also the seventh from Adam: thus, Tubal-cain, or Vulcan, and Enoch, or Annacus, were contemporary. Tubal-cain had a sister, Naamah (Gen. iv. 22), which name means fair and beautiful. The Jews have a tradition that she was the first who found out the art of spinning and weaving. The Bible says there were giants in the earth in those days, *i.e.*, before the flood, and of this there can be no doubt. There have also been giants since the Christian era, who have attained to the height of nine feet and upwards: for instance, John Middleton, who was born A.D. 1758, in the chapelry of Hale, in Lancashire; he was commonly called the child of Hale. His height was 9 feet 3 inches; his hand, from the carpus to the middle finger, was 17 inches; and the length of his palm, 8½ inches.



DIVISION II.

The Deluge.

CHAPTER VI.

Showing that Xisuthrus, Saturn, Deucalion, and Tezpi, were the same as Noah.

Noah found grace in the eyes of the Lord; he was a just man and perfect in his generations, and walked with God. When he knew the flood was coming he commenced to make his ark, which he constructed of gopher wood, and pitched it within and without with pitch. The Greek name for cypress is kuparissos: hence, gopher, kuphar, kupariss, cypr-ess; thus, gopher wood was cypress wood—not the common cypress, but a species similar to the cedar. The cypress tree contains in every part of it a large quantity of turpentine-like fluid, with an aromatic smell and bitter taste, which causes its wood to be most exceedingly durable; for its taste is so peculiar that no worm or insect will touch it: therefore, anything made of this wood will last an immense length of time. It was used in making the cases to contain and preserve the Egyptian mummies, many of which cases are more than 2000 years old. According to an ancient tradition, Noah settled in a country called Cyparisson, so named from the quantity of cypress trees which grew there, and

whereof he built his ark. No country abounds so much with these trees as that part of Assyria which lies about Babylon. The country called Cyparisson was, therefore, evidently situated partly in Babylonia, or Chaldea, and partly in Assyria, and thus the above tradition agrees with that of the Chaldeans, which states that Xisuthrus, or Noah, set forth in the ark from their country. The ark was 300 cubits, or 450 feet, long; 50 cubits, or 75 feet, broad; and 30 cubits, or 45 feet, high. It had lower, second, and third stories. The length of it was ten times its height, and six times its breadth. Noah was in his sixth hundredth year when the flood came. He, with his three sons, his wife, and his sons' wives, went into the ark. They took in male and female of every species of beast and bird that they found in the country which they started from. Of clean animals—that were used for food—Noah took in seven of each kind. "And it came to pass after seven days that the waters of the flood were upon the earth, in the sixth hundredth year of Noah's age, in the seventeenth day of the second month were all the foundations of the great deep broken up, and the windows of heaven were opened." The flood commenced in the year of the world 1656, on the seventeenth day of the second month, and before Christ, 2348. The second month was the Hebrew month Marchesvan, which represented part of October and November. The flood commenced on the beginning of our November. The rain was upon the earth forty days and nights, during which time the waters increased and bare up the ark, and it was lifted up above the earth, and the waters prevailed exceedingly upon

the earth, and all the high hills that were under the whole heaven were covered; 15 cubits, or 22 feet 9 inches, upwards did the waters prevail, and the mountains in that country were covered; and all flesh died that moved upon the earth, both of fowl and of cattle, and of beast and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land died, and Noah only remained alive, and they that were with him in the ark. Now it rained forty days and nights, during which time the waters increased: the waters prevailed upon the earth 150 days. A wind now passed over the earth, and the waters assuaged, the fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained, and the waters returned from off the earth continually, and after the end of the 150 days the waters were abated. The ark rested on the mountains of Ararat on the seventeenth day of the seventh month, Nisan. This month represented part of our March and April, so that the ark rested at Ararat on the commencement of April; and the waters decreased continually until the tenth month. "On the first day of the month were the tops of the mountains seen, and it came to pass at the end of forty days that Noah opened the window of the ark which he had made, and he sent forth a raven, which went forth to and fro until the waters were dried up from off the earth. Also he sent forth a dove, to see if the waters were abated from off the face of the ground, but the dove found no rest for the sole of her foot, and she returned unto him in the ark, for the waters were upon the

face of the whole earth: and he stayed yet other seven days, and again he sent forth the dove out of the ark, and the dove came in to him in the evening, and, lo, in her mouth was an olive leaf pluckt off; so that Noah knew that the waters were abated from off the earth. And he stayed yet other seven days and sent forth the dove, which returned not again to him any more." In the sixth hundredth and first year of Noah's life, the first day of the first month, Tisri, which represented part of our September and October, were the waters gone off: this was about the middle of our September. And Noah removed the covering of the ark, and looked, and behold the face of the ground was free from water. In the twenty-seventh day of the second month, Marchesvan, was the earth dried. From the commencement of the deluge until the waters were gone away was 314 days; after this the earth was 57 days drying: so that altogether Noah was in the ark 378 days, including seven days before the flood commenced; so he came out of the ark in the year of the world 1657, on the twenty-seventh day of the second month, Marchesvan—about the middle of our November, or before Christ 2347.

Speaking of the spot where Noah landed, Josephus says, "The Armenians call this place Apobaterion, the place of descent: for the ark being preserved in that place, its remains are shown there by the inhabitants to this day (*i.e.*, the time he wrote)."

Now all the writers of foreign histories make mention of this flood and of this ark, among whom is Berosus, the Chaldean, for when he was describing the circumstances of

the flood, he wrote thus: "It is said there is still some part of this ship in Armenia, at the mountain of the Cordæans, and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets, for the averting of mischief." Hieronymus, the Egyptian, also, who wrote the Phœnician Antiquities, and Mnaseas, and a great many more, make mention of the same; nay, Nicolaus, of Damascus, in his ninety-sixth book, hath a particular relation about them, where he speaks thus:— "There is a great mountain in Armenia, over Minyas, called Baris, upon which it is reported that many who fled at the time of the deluge, were saved; and that one who was carried in an ark came on shore upon the top of it (*i.e.*, the mountain), and that the remains of the timber were a great while preserved. This might be the man about whom Moses, the legislator of the Jews, wrote." This tradition, which Nicolaus gives, although differing, as it naturally would do, from the Scriptural account, most certainly confirms the truth of the Bible history. Berosus (*i.e.*, son of Ossus), the Chaldean historian, was a priest of the temple of Belus, at Babylon, and a Babylonian born. He wrote a history of the Chaldeans, and actions of their kings, portions of which have been preserved in the works of several ancient authors, namely, Abidenus, Alexander, Polyhistor, Josephus, Tatianus, and Eusebius, which portions are very useful in throwing light on some of the historical parts of Scripture, and for confirming certain passages relating to the Babylonian Empire. He gives us a short account of the ten kings of Chaldea before the

flood, namely, Alorus, Alasparus, Amelon, Amenon, Metalarus, Daorus, Ædorachus, Amphis, Oliartes, and Xisuthrus. Alorus was the same as Adam, and Xisuthrus was Noah, being the tenth generation from Alorus; and Moses makes Noah the tenth from Adam. Berosus says of Xisuthrus, as follows: "Cronos, appearing to him in a dream, gave him warning that on the fifteenth day of the month Dæsius, mankind should be destroyed by a flood, and thereupon commanded him to build a ship, and having first furnished it with provisions and taken into it fowls and four-footed beasts, to go into it himself with his friends and nearest relations. Xisuthrus did as he was ordered; built a vessel, and having put on board all that was directed he went into it with his children and friends. When the flood was come, and began to abate, he let out some birds, which finding no food, nor place to rest on, returned to the ship again. After some days he let out the birds again, but they came back with their feet daubed with mud, and when, after some days more, he let them go the third time, they never came back again, whereby he understood that the earth appeared again above the water, and so taking down some of the planks of the ship he saw it rested upon a mountain." In the "Bagvat Purana," a sacred book of the Hindoos, it is stated that a holy king named Satyaurata—who reigned a servant of the Spirit of God—had warning of a flood, and that he went into a ship and took into it all medicinal herbs, all the variety of seeds, and pairs of various beasts, and was accompanied by seven saints. When the sea had deluged the earth, augmented by showers from immense clouds, the pious king Satyaurata

fastened his ship to a mountain. This deluge lasted a day of Brahma, *i.e.*, a year. The time in which Satyaurata lived was the Satya Yug, the first, or Golden Age, according to the Hindoos. Satyaurata was the Saturn of the Latins, and the Seater of the Germans; and the first, or Golden Age of Satyaurata was the same as the Golden Age of Saturn, which the Italians commemorate in their Saturnalia.

Among the various nations who inhabit Mexico are found paintings representing the deluge of Coxcox, Teocipactli, or Tezpi—viz., among the Aztecs, Miztecs, Zapotecs, the Tlascaltecs and Mechoachans. According to the latter nation, "Tezpi embarked in a spacious acalli, with his wife, his children, several animals and grain, the preservation of which was of importance to mankind. When the great spirit, Tezcatlipoca, ordered the waters to withdraw, Tezpi sent out from his ship a vulture—the zopilote: this bird, which feeds on dead flesh, did not return, on account of the great number of carcases with which the earth was strewed. Tezpi sent out other birds, one of which—the humming bird—alone returned, holding in its beak a branch covered with leaves. Tezpi, seeing that fresh verdure began to clothe the soil, quitted his acalli near the mountain of Colhuacan *(Humboldt, p. 65)*." Tezpi is the same as Noah; the acalli is the ark, baris, or ship; and the mountain of Colhuacan is Mount Ararat. The vulture sent out by Tezpi agrees with the raven sent out by Noah, and which went forth to and fro till the waters were dried up. The humming bird, which returned to Tezpi holding in its beak a branch covered with leaves, agrees with the dove, which returned to Noah with the olive leaf in its mouth.

According to the ancient Greeks, a very ancient and pious king, named Deucalion, was advised by his father to build a ship, as he anticipated a flood: Deucalion did so, and by this means saved himself and his wife Pyrrha, while the rest of mankind were drowned. The vessel was tossed about for a week, and at last stopped against a mountain, named Parnassus by some, and Olympus by others, where Deucalion remained till the waters subsided. How long this deluge lasted the Greeks do not relate; but, according to them, from this Deucalion was descended all the present race of mankind. Deucalion was the same as Noah, and the mountain called Parnassus, or Olympus, on which he landed, was Mount Ararat. There were several mountains named Parnassus, and several named Olympus in different countries: the Greeks, of course, considered the mountain in their own country of that name to be the one. The Greeks state they were descended from Hellen, son of Deucalion, from whom they were named Hellenes, and their country Hellas. Hellen was the same as Elishah (Genesis x. 4), whose name is Ellas in Chaldee, great grandson of Noah: but, as the ancients had no such distinction as grandson, great grandson, &c., they called descendants sons, even to several generations down; therefore, Deucalion, father of Hellen, was the same as Noah, ancestor of Ellas, or Elishah.

According to the Latins and ancient Italians, Saturn was the most ancient personage of any. He is said to have devoured all his children, except, among the males, Jupiter, Neptune, and Pluto. The above simply means, that in the reign of Saturn all men were devoured (*i.e.*, by

his flood, which drove him from his kingdom); for, as Saturn was the same as Noah, he may be said to have condemned all men, because he foretold they would be destroyed by a flood: for, in the Scripture phrase, the prophets are said to do the things which they foretell shall be done hereafter; for illustration, when the prophet says, "When I came to destroy the city," he means "When I came to foretell that the city should be destroyed." (Ezekiel xliii.; Hebrews xi. 7)

The reasons to prove that Saturn is Noah, are—

First.—The satur in the name Saturn is equivalent to the suthr in Xisuthr-us, the sithr in Sisithrus, and the satya in Satyaurata; and therefore, as Sisuthrus, or Xisuthrus of the Chaldees, and Satyaurata of the Hindoos was Noah, Saturn of the Latins must be the same person, and so must Seater of the Germans, whose name is derived from the same source as that of the others. All these names are apparently connected with Zutar, the ancient Chaldee name for a flood.

Second.—Jupiter being the same as Japhet, shows that Saturn, the father of Jupiter, must be the same as Noah, the father of Japhet; and nobody, after the flood, but Noah, could be the father or ancestor of Jupiter, Pluto, and Neptune, *i.e.*, of Japhet, Pluto, and Naphtu.

Third.—The ancients state that in the days of Saturn all men were of one language, and that freedom and equality prevailed on the earth, for which reason they distinguished his reign as the Golden Age, and celebrated in commemoration of those peaceful and happy times a great festival, called from him Saturnalia, which was

originally held once a year, for one day only, but afterwards for seven days. During this festival it was usual for friends to make presents one to another, all animosity was supposed to cease, no criminals were executed, schools were closed, war was never declared, and all was mirth and jollity. Now the Scriptures tell us that in the time of Noah all men were of one language, and we may naturally suppose that after the flood his good example and advice, combined with the small number of people in the world, and the consequent plenty, caused equality, fraternity and peace to reign, so that these things also show Saturn to be Noah.

Fourth.—Saturn is stated to have taught his subjects agriculture, therefore he was esteemed to preside over husbandry. He first introduced a new method of manuring the ground; hence he was called Stercutius by the Romans. Saturn is always represented as an old man with a scythe in his right hand, with a serpent biting its own tail, and in his upraised left hand he holds a child, which he raises up as if to devour. In Genesis v. 28, it says, "Lamech lived 182 years and had a son Noah (*i.e.*, rest and comfort), saying, This same shall comfort us concerning our work, and the toil of our hands, because of the ground which the Lord hath cursed." This refers to some very important implement of husbandry invented by Noah to lessen the labour of man, which, as Saturn was Noah, must have been the scythe, as Saturn is always represented with it in his right hand: besides, we are told that Noah was a husbandman; thus we see that Si-sithr-us, Seater, or Saturn was the inventor of the scythe, anciently spelt

sithe. As Noah was the tenth from Adam, and Tubal-cain the seventh, and the latter was the inventor of the plough, it may be thought that the plough was invented before the scythe: but, as Noah was contemporary with Tubal-cain for about 600 years, reckoning according to the length of life allotted to man in Genesis, it gives time for Noah to invent the scythe first, and Tubal-cain the plough next.

Fifth.—Alexander Polyhistor says that Saturn foretold that there should be great quantities of rain, and an ark built, in which men and animals should sail together.

Sixth.—All high places were sacred to Saturn, and this agrees with Noah, for as he was saved in a ship which lodged against a mountain, so it is natural that high places would be dedicated to him.

Seventh.—The ancient coins of Italy had stamped on one side a ship, in commemoration of Saturn, which agrees with Noah and his ark.

Eighth.—Saturn made a law that nobody should see the gods naked; and this agrees with Ham seeing Noah naked, in consequence of which such a law would be made: for the gods were all mortals, the ancestors of our race, and each titled Deus (*i.e.*, God), in the same manner as we call a peer a lord.

Seater, the ancient deity of the Saxons and Germans, was represented, by their images of him, as standing on the back of a fish: he was thin visaged and had long hair, but bald on the top of the head, with a long beard, and barefooted, bearing a pail of water in his right hand,

wherein were fruit and flowers; and holding up a wheel in his left hand, his coat being tied with a girdle, flying both ways. His standing on the sharp fins of a fish, according to authors, signified to the Saxons that they should pass through all dangers unhurt; and that by the ends of his girdle flying both ways, was shown Saxon freedom; and by the pail of water, with fruit and flowers, was denoted that he made the earth productive. All the above agrees with Noah of the Scripture, and Saturn of the Italians: for, by Seater's standing on the back of a fish is represented his being saved in his ship, or ark, from the flood—the fish being a symbol of Noah's ark, by which he escaped all dangers; so that the Saxons might also truly look upon it that it signified they should also, if they followed his upright example. By Seater's girdle flying both ways was signified the freedom that existed in his days, which the Saxons may also take as a representation of their own liberty. This agrees with the freedom that existed in the time of Saturn, according to the Italians. The pail, with fruit and flowers, denoting that he made the earth productive, agrees with Noah's being a husbandman and inventing the scythe, and with Saturn having taught his subjects agriculture, and his being hence called Stercutius by the Romans. So we see Seater was the same as Saturn and Noah. From Seater, the seventh day of the week, according to the Saxons, was named Seaterday, or Saturday; and, from Saturn, according to the Italians, the seventh day of the week was named Dies Saturnii, *i.e.*, day of Saturn: hence we see that Seater, Saturn, or Noah (which latter name means rest) introduced

the custom of setting apart a day of rest from labour every seventh day, *i.e.*, the last day of every week or quarter moon, and in consequence of this the day was named in honour of him. It appears that it was not originally a day to be kept sacred or holy, but simply a day to rest from labour, and for enjoyment and play, but afterwards the Jews turned it into a Sabbath, or sacred day, which the Christians afterwards altered to Sunday, the first day of the week; but Saturday is again fast becoming a day of enjoyment, recreation, and rest from labour.

CHAPTER VII.

Showing that the Deluge was not universal.

THAT there was once a great flood is an undeniable fact, which is proved from the many accounts, records, and traditions found of it amongst all the different peoples in the world. Many of these accounts being derived from nations who had never seen the Bible, and who lived at the greatest distance from each other, show that they must have been handed down from father to son in these nations from their first ancestors, who lived immediately after the deluge. Consequently, so many independent testimonies to the same thing, all agreeing so remarkably as they do, must prove that there was once a great deluge: but to suppose that this deluge was universal, is a mistake which anyone may easily be led into. The

English—being possessed of the Bible, the majority of them—formerly believed the flood to be universal; but, since education has advanced and they have become more enlightened, they are beginning to see that such was not the case; and that to have been universal it must have been in opposition to the laws of Nature. To suppose that it took place in opposition to the laws of Nature is inconsistent with common sense, or reason. Reason, or common sense, is the only means God has given us of judging of the truth or falsity of any statements, whether found in books, manuscripts, or inscriptions. We should not, therefore, implicitly believe anything in opposition to our own reason, or common sense.

Some of the reasons why the flood was not universal, and did not cover the highest mountains, are—

First.—Because it could not have been produced naturally, as there is not enough water on the globe, or in the clouds together to cover the world all over, from the level of the sea to the height of the highest mountains, and remain for 375 days, the duration of time the Bible states the flood to have lasted.

Second.—If the world did become covered all over to the height of the highest mountains; when the flood was ended, where did the waters (extra to that which was in the ocean) go to?

Third.—If the flood was universal, how did the various species of cattle, beasts, birds, &c., in America, Australia, and the islands of the ocean reach these parts, and become propagated from those animals which came out of Noah's ark, in Armenia?

Not only all this, but the most able geologists deny that an universal flood could have occurred.

It is also to be remembered that the Bible was written in an Oriental language, and that the style of writing of the ancients, especially the Orientals, is very uncertain and ambiguous to us. Thus, the statement in the Bible that the whole world was drowned, probably means the whole of the inhabited part, and this part was not of very great extent. But, if it be taken that it meant the whole world, whether inhabited or not, then the following is to be considered; viz., that many Bible statements are to be taken in a comparative sense only. Thus, for instance, it says (St. Luke ii. 1), "There went out a decree from Cæsar Augustus, that all the world should be taxed;" but not an eighth part of the world was ruled by him. Therefore, in a similar manner, when it says, "The whole earth was covered with water," it is to be taken comparatively: that is, a considerable part of the earth was covered. But another thing to be remembered is, that the ancient Jews, and those who wrote down the account of the deluge, were not acquainted with the whole world; and thus, what they called the whole world, and what was the whole world to them, was, perhaps, not a quarter of the world in reality. It was anciently taught in our schools that the world was divided into three parts—Europe, Asia, and Africa, and this was the whole world to the people of those times: but after the discovery of America it was made to consist of four quarters, or parts—Europe, Asia, Africa and America; but since then Australia and New Zealand have been discovered. Thus, the world

consists of five parts, and who can say that another great continent, either at the North or South Pole, may not be discovered. The ancient Jews, Greeks, and others, were acquainted only with about half of the original three parts, viz., Europe, Asia, and Africa. They knew nothing of Siberia, China, Japan, New Guinea, &c. And then, when the earth is reduced to so much as they could have known, their statement is to be taken (owing to their comparative way of writing) as referring only to a considerable portion of what they knew: but, perhaps, as I have said before, they only meant that it destroyed all the world then inhabited, which was a very small portion.

From history and chronology we see that very little of the world was inhabited before the flood, and very little for some considerable time afterwards. It is also very reasonable to believe that as the accounts and traditions of the deluge were handed down by Noah's descendants, each succeeding generation magnified and exaggerated the story till they made the whole world literally to be drowned, the highest mountains to be covered, and every animal, either beast or bird, to be destroyed. But, after all, a great deal of the cause of believing there was an universal deluge is owing to our putting too exact a construction on the statement in the Bible, and to our not being acquainted with or accustomed to the Eastern style of language, and mode of conveying ideas. Taking all these things into consideration, a careful reading of Genesis i. to ix., and combining with it the accounts of Berosus, Nicolaus of Damascus, &c., it appears probable that Noah went into his ark on the southern frontiers of Assyria joining

Babylonia, somewhere near the ancient city of Sippara; and that it floated up the valley of the Tigris to the northern borders of Assyria, adjoining Armenia, stopping at the Kardu range of mountains, somewhere between the river Lycus, which goes round the eastern end of these mountains and the ancient city Betuma on the Tigris, where it passes through a valley between the Kardu and the Masian mountains: thus, the whole stretch of country over which the flood extended when at its greatest height, evidently included, at the most, only Babylonia, Mesopotamia, several of the valleys of Armenia, and some parts of the adjacent countries. This is consistent with the phenomena observed in those regions, and with the accounts of them given by ancient authors. It is a remarkable fact that the districts lying in the east of Armenia bear traces of having been under water at some time, as it is a peculiarly depressed region, lying lower than the districts around. The level of the Caspian Sea is 83 feet below that of the Black Sea: vast plains covered with sea shells, and white with salt, show that at no very distant period the Caspian was a much more extensive sea than it is now. From Herodotus and other ancient authors it appears that at one time the Palus Mœotis, or Sea of Asoph, was very nearly equal in extent to the Black Sea. Babylonia is a very flat country, entirely without mountains. Mesopotamia is also in general a flat and level country: it is for the most part a plain intersected by a few hills, and well watered by rivers and canals, especially the two great rivers, Euphrates and Tigris, between which it is situated; hence it was called by the Greeks, Mesopotamia, from Μεσος,

middle, and Potamos, a river. The Latins called it Syria *inter fluvios*, or Syria within the rivers. The Hebrews called it Aram Naharaim, or Aram between the rivers. It is now called by the Arabs Al-Gezira, *i.e.*, the island. Assyria is in general a very flat country, the only mountains in it of any consequence being the Gordiaci or Carduchi, now Jeudi mountains, which strike out from the Niphates mountains in Armenia, and run through Northern Assyria and join Mount Zagros. The Tigris and Euphrates annually overflow during the months of June, July, and August, and inundate the country, owing to the snow melting on the mountains of Armenia. To guard against these annual floods the inhabitants of Babylonia cut a great number of artificial rivers, or canals, by which the waters were distributed, and an easy passage between every part effected. The river Chavarnak separates from the Euphrates on the borders of Mesopotamia, and runs parallel with it till it enters the great lake to the south of Babylon, which lake is now called Roomyah, and was excavated for the purpose of preserving Babylon from the inundations of the Euphrates, with which river it was connected by a cut called Pallacopa. Thus, as there is an annual flood in Babylonia, Mesopotamia, and Assyria, it will be seen that Noah's flood was only a greater flood than usual ocurring in these regions, and instead of continuing three or four months, it continued about nine months. The English and others have often had to send money to support and find food for the people flooded out in Mesopotamia, and Irak Arabia, or Babylonia, on occasion of a greater flood occurring than usual. The important

rivers in Babylonia, Mesopotamia, and Assyria, altogether amount to twenty-three, the principal being Euphrates, Tigris, Choaspes, Pasi-Tigris, Gyndes, Physeus, Caprus, Lycus, Chaboras, Mygdonius, Basilius, Archous, &c., besides numerous watercourses, canals, and lakes. That the flood was a local flood and did not very much disturb the physical features of those regions it covered, is evident from the fact that the four rivers of Eden stated in the Bible to have existed before the flood, still remain in the same positions as there described, and still bear nearly the same names that are given to them in Genesis ii. That the flood destroyed all mankind, except Noah and his family, is shown by all the accounts and traditions respecting it, and by the fact that the names of every nation or people in the world can be traced from the names of Noah's grandsons and great grandsons, and that the most important races state by name the grandson or great grandson of Noah from whom they are descended, and from whom they deduce their name. Thus, the Russians, whose proper name is Ruski, say they are descended from Russk, or Rosch, one of the younger sons of Japheth. The Turks and Turcomans say they came from Tarag, or Turk, the son of Japheth, and brother of Tchin, who founded the Chinese. These statements are confirmed by facts as I shall hereafter show, and also by geography, etymology, and the Bible itself.

The ark rested on the mountains of Ararat: this means grounded upon the bottom of them, or one of them where the land began to rise, and the depth of water consequently to decrease. Thus, when the waters were gone off and the

ground began to get firm, Noah got out at the foot of the mountains. Some are even so absurd as to suppose that the ark was stopped in its course by the top or summit of Mount Ararat, and that it rested on this top, either between two summits or in some hollow, and that when the flood was gone he descended the mountain with two of every sort of animal. Now, it would have been very difficult for Noah and his sons to have descended this or any other high mountain, leave alone bringing down their wives, and two of every kind of animal; more especially if they brought down male and female of elephants and hippopotami, of the rhinoceros, tapyr, bonassus, &c., &c., as some authors believe they did. But it appears to me that Noah saved only two of every sort of animal he wanted and thought would be useful to him that he found in the country he started from. That he took in hippopotami, rhinoceros, &c., I cannot believe; for, if he took in two of every sort of animal, as is commonly supposed, it would have taken the eight persons in the ark, and more too, the whole of their time to have fed them all, and it is not reasonable that every sort of land animal that exists could be found in the country Noah started from, or that they should all have met together there from the ends of the earth at the time Noah wanted them. If we are to accept the statement in the Bible to the letter, that Noah took in two of every sort of land animals into his ark, he must have taken in two kangaroos; but, as these animals are only found in Australia, how did they get from that country to the banks of the Tigris to enter his ark? Did Noah make a journey over there by ship himself and fetch some

back? If he collected his animals in this manner he would have had to have navigated all over the world for many years before the flood took place to have obtained two of every kind.

CHAPTER VIII.

Identifying the Mountains of Ararat with the Kurdu Mountains in the South of Armenia.

The Chaldean account quoted from Berosus and Abydenus by Josephus, *contra* Apion Book L. chap. i., and Antiq. Jud. Book I. chap iv. and by Eusebius Prep. Evan. Book IX. chap. xii., mentions a place called Sippara, in which Xisuthrus buried written accounts of the ancient world: they call it the city of the sun. Now, I have before shown that Noah doubtless built his ark in the country called Cyparisson, situated partly in the northern portion of Babylonia, and partly in Assyria. This agrees with the above account, for Sippara was a city on the northern borders of Babylonia, to the east of the Euphrates; hence, as Noah got into his ark in the country of Cyparisson, not a great way from this place, the ark went northwards until it was stopped by the first high land it came to—the Kardu or Gordæan mountains extending from the north-western part of Assyria to the southern part of Armenia, but that these were the particular mountains called Ararat, on which the ark rested (no matter from what direction or country it may have come) we have the following proofs:—

First.—In Genesis viii. 4, we are told "The ark rested upon the mountains of Ararat," but it does not specify which particular mountain among them. The name Ararat occurs four times in the Hebrew of the Old Testament (Genesis viii. 4, Jeremiah li. 27, and in two exactly similar passages, II. Kings xix. 37, and Isaiah xxxvii. 38). In each case it is the name of a country. In II. Kings xix. 37 it is rendered by our English version, and also by the Septuagint, "Armenia;" and our version also renders it Armenia in Isaiah xxxvii. 38.

Second.—In Jeremiah li. 27 it names the kingdoms of Ararat, Minni, and Ashchenaz. Nicolaus of Damascus, quoted by Josephus, says "There is a mountain in Armenia, over Minyas, called Baris, upon which it is reported that many who fled at the time of the deluge were saved." Now this Minyas, mentioned in connection with Armenia, must be the same as the Minni mentioned by Jeremiah in connection with Ararat, for Minyas is merely Minni with the termination *as*; consequently, if Minyas is Minni, Armenia is doubtless the same as Ararat. But Nicolaus tells us that one who was saved in an ark, came to this mountain Baris in Armenia, so this must be one of the mountains of Ararat on which Noah was saved, clearly showing that the mountains of Ararat were the mountains of Armenia. Baris means barque or ship, and Mount Baris means the mountain of the ship. Baris meant ship in several of the ancient languages, as the ancient Egyptian and kindred languages of North Africa: being equivalent to the English name, barge, bark or barque, barig, brig, brigantine, &c., &c.

Third.—Berosus says, speaking of Xisuthrus' ship, "It is said there is still some part of this ship in Armenia, at the mountains of the Cordæans." Here we have another testimony that the mountains of Ararat on which Noah was saved were in Armenia, and further that they were those named Cordæan.

Fourth.—Josephus himself says, "The Armenians call the place where Noah landed Apobaterion, or the place of descent; and that remains of the ark were shown there by the inhabitants."

Fifth.—Abydenus, a Greek writer, also speaks of a person named Sisuthrus being saved, and says his ship rested in Armenia, and that pieces of the ark were used as charms.

Sixth.—Two of the Chaldee versions of the Old Testament called Targums, in the passage Genesis iii. 4, use the word Kardu instead of Ararat. Now, the Kardu or Kirdi mountains are in the southern part of Armenia, and were called by the Greeks, Gordæan or Cordæan mountains. Thus, these mountains are the same as the mountains of the Cordæans spoken of by Berosus, and both his and the two Chaldee versions agree that the ark rested on these particular mountains of Armenia.

Seventh.—The Mahometans have a prevailing tradition that the place where the ark rested was in the Jebel Judi, which is the name they give to the Kurdi or Gordæan mountains. Jebel means mountains, and Judi is, doubtless, a corruption of the name Gordi, or Jurdi.

Eighth.—Another reason why these mountains were the mountains of Ararat is, that they are situated to the east of the plain of Shinar, or Senjar, and so agree with the

statement in the Bible, that after Noah and his family landed from the ark at Mount Ararat some of his posterity journeyed from the east into the plain of Shinar.

Ninth.—The town of Themanin, which name means eight, situated at the foot of the Kurdu mountains, otherwise called the Al Judi mountains, was stated by tradition to have been built and so named in memory of the eight persons who came out of the ark. All the ancient authors, both Christian and Mahometan, believed the ark to have rested on one of the Kurdi or Al Judi mountains, viz., Mount Themanin which overlooks the country of Diyah Rabiah in Mesopotamia, near the cities of Mosul Forda, and Jazirat Ebn Omar, which latter is said to have been but four miles from the place where the ark rested. Formerly there was a building called the Monastery of the Ark upon Mount Themanin, where the Nestorians used to celebrate a festival on the very spot where they supposed the ark stopped, but A.D. 776 the monastery was destroyed by lightning, together with the church and a numerous congregation.

CHAPTER IX.

Proving that a Curse did not rest on the descendants of Ham, and that his descendants were no more slaves than those of his brethren; also, that the descendants of Japheth do not dwell in the tents of Shem any more than the Shemites in those of Japheth.

"NOAH began to be a husbandman, and he planted a vineyard: and he drank of the wine, and was drunken; and

he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backwards, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."

The first thing that will strike the reader of the above is, that it is a very peculiar story, and it appears to me that it might as well (for what advantage it is) have been left out of the Bible, or indeed never have been written. It has nothing to do with the history of the world, with sacred history, or with religion; and the only thing it shows is, that Noah on one occasion took rather more wine than was good for him. It is useless to suppose he did not know, when he drank it, what effect it would have on him, as some try to show. I have no doubt that the wisest and best men living occasionally get tipsy, though that is no justification of a bad habit. It appears to be a common but groundless belief that Ham had done something very wicked and deserved to be cursed, and that he was cursed, and that owing to this curse his descendants were to be slaves; and many even go so far as to say that this curse occasioned the blackness of the negro races, his

descendants. But all this is in plain contradiction to Scripture, for—

First.—The Bible does not say that Ham was cursed, or that he committed any wickedness, or even a slight error: it simply says, "And Ham saw the nakedness of his father, and told his brethren without."

Second.—Ham could not help it that his father was drunk and uncovered within his tent, and if he happened to pass by or come within the tent he could not avoid seeing his father in that state; but, he simply told his brethren without, and they took a garment and covered their father.

Third.—Even supposing that Ham did commit some sin, which is not stated in Scripture, and which I have no reason to suppose he did, or that he deserved to be cursed; then it is very curious that Noah should curse his grandson Canaan and not Ham, and cannot be reasonably accounted for. It is probable that, if there is anything reliable in this account, Canaan may have seen Noah uncovered, or laughed at him; therefore, it appears that Noah was cross, and cursed or uttered an imprecation against Canaan in a similar manner as people curse or utter imprecations against one another now. Many divines think that the chief intent of Moses (or whoever wrote this account) in inserting this curse was to raise the hopes of, or give justification to the Israelites or Jews on entering on their terrible war with the Canaanites, by the assurance that the latter people were destined by God to be subdued by the Israelitish descendants of Shem. There are a great many fabulous and ridiculous tales in the East to account

for the present state, colour and intelligence of the Europeans, Africans, and Shemites, and this account in Genesis appears to have quite as slight a foundation, and was evidently written in such a way and magnified by the Israelitish authors or compilers as to appear to justify their war with the Canaanites, and induce the belief that a blessing was given to the Shemites. It is to be observed Noah did not say, "Blessed be Shem," but "Blessed be the Lord God" (see Genesis ix. 26).

Fourth.—To suppose that one person has the power of pronouncing a curse against another, which shall take effect either on the person cursed or his descendants, is perfectly absurd: we might as well at once believe—like our foolish ancestors did — that old women have the power of bewitching persons, and that certain people have an evil eye and can cause evil to happen to those persons upon whom they look, or believe in enchantment and magic.

Fifth.—But supposing that which is false, viz., that Noah had the power to curse his son or grandson so that it should take effect, and that Ham or Canaan did do wrong, is it likely Noah would have been so unjust as to have cursed either Ham, Canaan, or any other of his descendants, knowing it would take effect?

Sixth.—Would it be just for the whole descendants of Ham (supposing him to have been cursed, which he was not) to suffer for the sins of their ancestor, not merely to the fourth but to the thousandth generation; for from the time Noah and his three sons got out of the ark to the present time is about 4,223 years, and even yet some of the

descendants of Ham are slaves, but so also are some of the descendants of Japhet and Shem?

Seventh.—This supposed prophecy of Noah, or curse of Ham as it is improperly called, has never been fulfilled, and nobody can prove or show satisfactorily that it has in any respect.

The descendants of Japheth and Shem have been equally as much slaves as the descendants of Ham. The ancient Helots, descendants of Ellas, grandson of Japheth, were held as slaves for more than 500 years by the Spartans of Lacedomonia, in Greece. The Mariandyni, descendants of Japheth, a people in the east of Asia Minor, being conquered and reduced to slavery by the aristocratic Republic of Heraclea, were treated by them with the same severity as that exercised by the Spartans towards the Helots. The Circassians and Georgians, descendants of Gog, the son of Japheth, have carried on the slave trade and even sold their own sons and daughters into slavery for at least these last two thousand years; as have also the Imeritians, descendants of Tubal, son of Japheth; first to the Tyrians, &c., and now the Turks. These peoples consist of a great number of tribes, and make horrible marauding expeditions against their neighbours, in which they carry off men, women, and children, who are sold or kept as common slaves. The Circassians frequently sell their own children to the wealthy Turks for their harems, where their chances are uncertain, for they may either become the chief wives, or be kept as bond-wives, and afterwards sold into common slavery. The Cappadocian slaves—descendants of Meshech, son of Japheth—were proverbially

numerous in ancient times, and a great trade was carried on in them. Javan, Tubal, and Meshech are mentioned in Ezekiel xxvii. 13, as carrying merchandise to Tyre, and trading in her markets with the persons of men, and vessels of brass. The Russian serfs, or slaves, descendants of Meshech, have been held by their nobles, as such, for about this last thousand years. The present Emperor Alexander of Russia effected the liberation of these serfs —above twenty millions, over whom their proprietors had previously exercised an absolute right. The Coolies, a name given to Chinese emigrants, are kidnapped and entrapped on board vessels in great numbers, and are there treated very badly (many dying) on the passage to South America, where they are sold into slavery: these Coolies are the descendants of Japheth. The Turcomans, Khivans, and Usbecks of Independent Tartary or Turkistan have carried on a slave trade almost from time immemorial: annually stealing and making slaves of thousands of Persians and Russians, descendants of Shem and Japheth. That the text, "Japheth shall dwell in the tents of Shem" is fulfilled in the English being possessed of India, is a complete mistake, as the Hindoos are descendants of Cush and Put, the sons of Ham; as is evidenced by the provinces of Cutch, Guzerat, Cashmere, the river Kishna, the Hindoo Kush mountains, &c., the provinces of Rajah-Putana, Boutan, Puttee-alla, the rivers Puddah (the native name for Ganges), and Brahma-putra; the city of Patna, and one of their religious bodies—the Buddhists, or the followers of Buddha or Put. Consequently—as it cannot be shown that the descendants of Japheth dwell or rule over

the descendants or countries of Shem, more than the descendants of Shem over those of Japheth—it follows that the supposed prediction of Noah was no prediction at all, but merely an empty speech delivered on recovering from his wine. That the descendants of Shem have dwelt in the tents or conquered the descendants of Japheth is evident from the fact of the Persians, or Shemites, anciently ruling the Medes, descendants of Madai, son of Japheth, and the peoples of Asia Minor, descendants of Japheth. The Goths, or Getæ, also descendants of Gather, or Gether, the son of Aram, fifth son of Shem, have formed the ruling aristocracies and royal families of several of the countries of Europe, more especially the English.

DIVISION III.

The History of Mankind from the Deluge to the Dispersion of the Nations from Armenia and Shinar.

CHAPTER X.

An Account of the Cities built by Noah and his Family, the Separation 2877 of the Families of Japheth from each other, and of the Spreading Out of the Sons of Japheth from Northern Armenia.

After Noah and his family came out of the ark, they lived at the foot of the mountains of Ararat, or Jebel Judi, near where the ark was. When they had increased in numbers they built a city there called Themanin, *i.e.*, the city of the eight; so named in memory of the eight persons who came out of the ark. This is, doubtless, the place which Josephus mentions, for—speaking of the spot where Noah landed—he says, "The Armenians call this place Apobaterion," *i.e.*, the place of descent. After they had become more numerous still, they built another city, or town, named Seron: for Moses Chorenensis says that one town was related by tradition to have been called Seron, or the place of dispersion, on account of the dispersion of Xisuthrus' or Noah's sons from thence first made. It must have taken several years for Noah's descendants to

have increased sufficiently to build those cities and inhabit them. These cities were doubtless villages in the first place, but soon increased to a larger size.

At the dispersion, or separation of the three sons of Noah, and their families, from each other, Noah, whose proper name was Noach, proceeded into Armenia, and at last arrived at the banks of the Araxes, near which river he built a city, named from him Nachshevan. Shevan, in Armenian, means settled, or stopped; ence, Nach-Shevan, the place where Noach settled: it is called in the writings of Ptolemy, Naxuana; and called Idsheuan by Moses Chorenensis, the Armenian historian; but at the place itself, Nachidshevan. The Armenians have retained to the present day a tradition that this city was built by Noah, and that it is one of the oldest in the world. Near it is a mountain called Kohi Nuch, or Kohi Nuh, by the Persians, *i.e.*, the mountain of Noach, or Noah: the Armenians call it Masis, or Macis, and the whole range to which it belongs the Masian or Mosian mountains, origins of which names will be given hereafter. At the time of the separation, or dispersion, of Japheth, Ham, and Shem, and their families, from the neighbourhood of Mount Ararat, or Jebel Judi; Japheth (who was the Japetus of the Greeks, and Jupiter of the Latins) accompanied his father Noah into Northern Armenia. The families of Ham and Shem journeyed from the east, *i.e.*, from the eastern banks of the Tigris, across that river into the plains of Shinar, Shingar, or Singar, in Mesopotamia. The Masian mountains, dividing Mesopotamia from Armenia, throw out a spur into

Mesopotomia, between the sources of the rivers Chaboras and Mygdonius, and separates them: they were named the Singaras, now Sinjar mountains. The city of Singara was situated at the foot of them. The country, or plains, called Singar, or Shinar, extended from hence southwards to the junction of the Tigris and Euphrates, in Babylonia, south of the city of Babylon: thus, the plain included Mesopotamia and the northern part of Babylonia. Ham and the Hamites crossed the Tigris eastward into the southern half of Shinar, and came to a very fertile part, where they built the city of Babel, or Babylon, and the Tower of Belus, or Babel, both so named from Bel, or Ham. The Shemites continued to inhabit the northern part of Shinar, and also crossed the Euphrates and inhabited the eastern part of Syria, where Shem built a city named Sham, or Damascus: so that at this time the Japhethites inhabited Northern Armenia, the Hamites Babylonia, and the Shemites Mesopotamia and Eastern Syria.

During the time the cities of Babylon and Damascus were being built, the sons and grandsons of Japheth began to disperse from Armenia. Thus, Gomer, his eldest son, went to the west of Armenia, and settled his descendants in Galatia, Phrygia, Paphlagonia, Bithynia, and Troas, countries of Asia Minor: he gave his name to the town of Comari, in Galatia. Ashkenaz, the eldest son of Gomer, gave his name to the Axenus Sea, afterwards called Euxinus, now Black Sea: some of his descendants settled on its shores, in Bithynia and Troas; others journeyed round the Caspian Sea to the city Tashken, or Tashkend, so named from him. Riphath, the second son

of Gomer, settled part of his descendants in Riphath-lagonia or Paphlagonia, so named from him; and the rest emigrated to the Riphæan mountains, now the Carpathians and Alps. Toragmah, the third son of Gomer, who is the Tarag, or Turk of the Orientals, journeyed round the Caspian Sea, and settled his descendants, the Toorgmans, or Turkmans, in Turkistan, a country watered by the river Jaxartes, or Sihoon, west of the Sea of Aral, and gave his name to the capital called Turkstan, north of Tashkend. Magog, Majoj, or George, settled his descendants in Gogareni, a province of Armenia, and in the countries of Gurgistan, or Georgia, and Girgassia, or Circassia, and in Caucacus, north of Armenia. Madai, with his Medes, settled in Media, south-east of Armenia, giving his name to the river Medus, and to the capital city Ec-Methia, afterwards called Ecbatana. Javon, Jon, or Ion, the fourth son of Japheth, settled south-west of Armenia, in Ionia, Cilicia, Lycaonia, Pisidia, Pamphylia, Lycia, Caria, and Æolis. Elisa, or Elica, eldest son of Jon, settled in Lycaonia, part of Cilicia and Lycia, Caria (part of whose inhabitants were named Halizones), and in Æolis: he also emigrated to Thessaly and Hellas, or Greece, giving his name to the Hellespont, to the country of Elis, in Greece, and to a great many of the Grecian cities, &c. Tarshish, or Tarsus, settled in part of Cilicia, and built the city Tarsus, so named from him in that country. Kitti, or Citti, settled in part of Cilicia, in the two provinces of Citis and Cetis: his descendants emigrated to Cyprus, where they built the city of Citius; others emigrated to Ma-cetia, or Ma-cedonia, north-east of Greece. Dodan, or Rodan,

settled in Doris, in Asia Minor: his descendants emigrated to the islands of Rhodes and Crete, also to Doris in Greece, where they built the city Dodona, so named from him. Tubal, fifth son of Japheth, settled to the north-east and north-west of Armenia, in Tibarene and Pontus, Iberia in Asia, that part of Colchis inhabited by the Barœi, Albania in Asia, &c. He gave his name to the cities of Thabilaca, and Abliana in Albania. Some of his descendants migrated northwards from the latter country to the river Tobol, in Siberia, giving their name to the city of Tobolsk and the province of Tobolski. Meshech, or Mosoch, sixth son of Japheth, settled west of Armenia, in Cappadocia, and built the city, Mazaca, so named from him; also, in the Moschichi mountains, in Armenia; his descendants emigrated into Mysia, in Asia Minor, and migrated into Moscovy. Tiras, or Thiras, seventh son of Japheth, emigrated to Thrace and the Isle of Samothrace; his descendants also peopling Roumania and Bessarabia: his name was given to the river Tyras, now Dneister.

CHAPTER XI.

Showing that Ham was Belus, or Bel, First King of Babylonia after the Flood; and that he and his descendants built the City of Babel, or Babylon, and Tower of Belus, or Babel.

The Bible says, "And the whole earth was of one language, and of one speech. And it came to pass, as they (*i.e.*, a considerable number of the people in the world—the Hamites) journeyed from the east, that they found a plain in the

land of Shinar; and they dwelt there." The Scriptures give us but few particulars concerning the sons and grandsons of Japheth (see Genesis x. 2—5). Probably because of their journeying on to Northern Armenia, and dispersing from thence into other and distant parts of the earth, the Jewish writers knew little of them; and Japheth's descendants—the Gentiles, consequently, knew very little about the Shemites, or about the building of Babylon, &c., by Ham's descendants. At the time the Five Books of Moses were written and compiled, the Jews had but a slight knowledge of the Gentiles. It is given as the reason for building the Tower of Babel (Genesis xi. 4), "Let us make us a name, lest we be scattered abroad upon the face of the whole earth;" but, how could their making themselves a name prevent their being scattered abroad? The word translated "name" appears to have various meanings, according to different translators; thus, some say it should read "sign." The real motives of the Hamites were, if properly expressed, "Lest there come another flood, and if any remain from it, lest they be scattered abroad on the face of the earth, without civil government, and the records of the inventions, discoveries, and laws, of their ancestors and eminent men." And, even if there is not another flood, "Lest we be scattered abroad on the face of the earth before we are sufficiently numerous to form civilized, commercial, and manufacturing communities; otherwise, we should only form nomadic and uneducated tribes, without the advantages of education and invention that are to be obtained in cities, and at a mighty centre of population and organised civil government such as a city

and tower on the great river Euphrates would become, situated in the immense fertile plain of Shinar."

It appears that Ham was Baal, Beel, Bel, Il, Ra, Belus, Ilus, and Xelhua, and built the Tower of Bel, Belus, or Babel, from the following reasons:—

First.—Belus is stated by ancient historians to have been the first and most ancient king of the Babylonians and to have built the Tower of Belus at Babylon; and, as after the dispersion at Ararat, Noah and Japheth settled in Northern Armenia, and Shem at Sham, or Damascus, nobody but Ham could have been the first and most ancient king of the Babylonians.

Second.—Belus is stated to have been the first who studied astronomy after the flood, and this agrees with Ham, who was a great astronomer—so much so, that his name and symbol were given to one of the signs of the zodiac by the Egyptians, viz., Aries, the ram; and has continued to be used in almost the same form to the present day by later astronomers. The Pyramids of Egypt were built partly for purposes of astronomy, and Ham's descendants, Phut or Phæton, Neptune, Taautus, Atlas, and others, were very famous in that science. When Alexander the Great took possession of the city of Babylon, Callisthenes the philosopher accompanied him, and, upon searching into the treasures of Babylonian learning, found that the Chaldeans had a series of astronomical observations for 1903 years backwards from his time. Now the year in which Alexander came to Babylon was A.M. 3674, from which if we go back 1903 years we shall come to the year A.M. 1771 or 2233 B.C., or 114 years after the flood, as

the time when these observations first began to be registered. The Babylonians and Chaldeans are stated to have derived their knowledge of astronomony and philosophy from Belus, who first taught those sciences; and, as the Chaldean astronomical observations went back to the time of Ham, we may conclude—putting this with the preceding reasons—that Ham was Belus. The Egyptians, also descendants of Ham, were very famous for their knowledge in astronomy.

Third.—The Babylonians deified Bel, or Belus: so Ham or Hamon was deified by the Egyptians, who called him Amun Ra. The Romans supposing him—as he was the chief deity of the Egyptians—to be the same as their own chief deity, Jupiter, called him Jupiter Hammon; and, falling into the same error respecting Belus, chief deity of the Babylonians, they called the latter Jupiter Belus: so Hammon, or Amun Ra, was Ham, and Belus was Ham, but both were mistaken by the Romans for Jupiter, who was Japheth. The Babylonians, Egyptians, and Phœnicians were all descendants of Ham; consequently, all deified him, the Phœnicians calling him Baal, or Beel, and the Babylonians Bel, Il, or Ra, which names the Greeks wrote Belus and Ilus.

Fourth.—All that is related of the Tower of Belus built by King Belus, in Babylon, perfectly agrees with all we have related concerning the Tower of Babel; and, as it appears there was only this immense Tower of Belus in the city of Babylon, it must be the same as the Tower of Babel.

Fifth.—The names also are identical: for Babbel, or Babil, as the name is written in the cuneiform inscriptions

on the Babylonian monuments, means the gate of Bel or Il, and was the name of the city built by Ham, Bel, or Il, being so named from him, which was celebrated for its many gates. The word Bab means gate, like the Bab in Bab-el-Mandeb, or gate of tears, the name of the straits between Arabia and Africa. The Greeks called this city Babylon, adding the Greek termination *on*. The tower was named the Tower of Bel, or Belus, from King Bel, or Ham, who built it, and is called in the Bible the Tower of Babel, because situated in the city of that name.

Sixth.—One of the ancient traditions of the Chiapanese Indians of Chiapa in America (collected by Bishop Francis Nunnez de la Vega) was as follows:—"Votan was their first chief and ancestor (and was grandson of that illustrious old man, who at the time of the great deluge was saved on a raft, together with his family), and was present at and co-operated in the building of the great tower which men constructed so high as to reach the sky." Now, Votan must be Phut, Phutan, or Vutan, who was grandson of Noah and son of Ham; consequently, if Votan, or Phut, was present at and co-operated in the building of the great tower—which must be that of Babel, it is most probable that his father Ham was there also, and that the others who co-operated were Phut's brothers, viz., Cush, Misra, and Canaan, and that they were all directed by Ham, or Bel, from whom the tower received its name.

Seventh.—The Cholulans, of Mexico, who preserved their history in the form of hieroglyphic pictures, had a tradition that—"Before the great inundation, which took place 4800 years after the creation of the world, the

country of Anahuac was inhabited by giants: all perished save seven, who fled into caverns. When the waters subsided, one of these giants, Xelhua, surnamed the architect, went to Cholollan, where, as a memorial of the mountain Tlaloc, which had served for an asylum to himself and his six brethren, he built an artificial hill in the form of a pyramid. The gods beheld with wrath this edifice, the top of which was to reach to the clouds. Irritated at the daring attempt of Xelhua, they hurled fire on the pyramid: numbers of the workmen perished; the work was discontinued, and the monument was afterwards dedicated to Quelzalcoatl, the god of the air." That before the great inundation the country of Anahuac was inhabited by giants agrees with Scripture, which states that there were giants in the earth before the flood. That seven of these giants were saved from the inundation on a mountain named Tlaloc, agrees with eight persons being saved on Mount Ararat from the flood; and that one of these seven giants, Xelhua, surnamed the architect, went to Cholollan and built an artificial hill, or pyramid, in memory of the mountain Tlaloc, on which he and his six brethren were saved, agrees with Ham, or Belus, one of the eight saved on Mount Ararat from the flood, going from there to Chaldea or Babylonia and building the Tower of Belus, or Babel. The name Xelhua is very similar to Cœlus, the ancient Latin name of Ham, for Ham was given the name of Cœlus, which means heaven, because he was an astronomer and studied the heavenly bodies. As out of the eight principal persons saved from the flood, four were women, and four were men—viz., Noah, Japheth, Ham

and Shem, it follows that Xelhua, who built the pyramid, and was one of the giants saved from the great flood, according to the Cholulans, must be one of the above four men, and for Reason the First of this chapter, must be Ham, surnamed Belus.

Eighth.—The most conclusive reason why Belus was Ham, is, that there is a passage of Eupolemus which states that Belus was the father of Canaan, Misra, Cous, and of another son. From this it will be seen Belus was Ham, Cous was his eldest son, called Cush in Scripture, and the other son, whose name it appears was lost to Eupolemus, was Phut, the fourth son of Ham.

The Tower of Belus, or Babel, was built somewhat in the form of a pyramid, being 660 feet (220 yards, or one-eighth of a mile) on each side at the base, and half a mile round. It consisted of eight square towers one above another, each tower being less in the size square than that on which it stood. A winding road ran on the outside of this immense tower from the bottom to the top, and is thought to have been wide enough to allow of carriages meeting and turning on it; it had at regular distances resting-places. The whole tower was 660 feet high (or one-eighth of a mile), agreeing with its being 660 feet broad each side at the base. This height is prodigious, and exceeded the greatest of the Pyramids of Egypt by 161 feet, though it fell short of it at the base by 33 feet. It is remarkable that the measurement of this tower in width and height coincides exactly with our furlong or one-eighth of a mile, and that twice round the tower was exactly an English mile.

The reasons why the Tower of Bel, or Babel, was built, were—

First.—As a place of refuge in case of another great flood occurring in those regions, for in it could be stored up immense quantities of food, and it was large enough to have contained the whole population of the city of Babylon.

Second.—As an observatory for the study of the heavenly bodies, and as a temple of science generally.

Third.—As a memorial of the great deluge, and to commemorate more especially the preservation of the second fathers of mankind therefrom to all future generations.

Fourth.—As a repository to contain and preserve all records, histories, inscriptions, monuments and relics of antiquity, and of the country; and all records of scientific and astronomical observations and discoveries—in fact, it must have acted as a national museum. This grand national monument of the ingenuity, power, enterprise and intelligence of the family of Ham, commemorated to many generations the great intellect and fame of its builder, Ham, or Belus, the father of nearly half mankind. The history and remembrance of this mighty tower will again bring this to mind to the people of the nineteenth century.

CHAPTER XII.

The Alteration and Improvement of Languages at Babylon, and Dispersion of the Families of Ham from Babylonia.

One thing which would cause a difference or confusion of languages much sooner than climatic influences, would be

the invention of new letters, new words, new terminations, prefixes, inflexions, &c., by various eminent men in each family, or tribe. Several tribes would thus acquire new and different systems of grammar or schemes of regulating speech, and some new systems of letters or characters by which to write down thoughts. The construction of a system of letters and grammar first arose in Babylonia, and thence spread eventually over the western part of the Old Continent—from the Ganges to Britain. The events that happened at Babel are mentioned by ancient historians, who state that mankind used the same language till the overthrow of the Tower of Babylon, at which time alterations in the speech of mankind were made by the gods causing varieties in their language. After this, upon wars taking place, those whose language was similar went together, and took and inhabited such countries as they chanced to come to. The gods above mentioned were the deities of the ancient mythology, the most celebrated and inventive ancestors of the Hamitic nations, viz., Ammon, Bacchus, Osiris, Pythius Apollo, Thoth, &c., or Ham, Cush, Misr, Put, and a son of Misr.

The Hebrew writer of the account in Genesis, knowing the tradition of the surrounding nations that a variety of languages was caused by the gods at Babylon, inserted it in the history, but confused it with other traditions, and mistook the deities of the ancients with their own True God. He also derives the name Babylon from a Hebrew word signifying confusion, in a similar manner as the Greeks derived the names of nearly all countries from their own language; but, as Babylon was a Hamitic city, its

name was derived from the Babylonian language, as found in the cuneiform inscriptions at Babylon (see Reason Fourth of preceding chapter.

The four sons of Ham now began to separate. Cush the first son, retained possession of Babylonia, and his descendants populated the whole of Cushistan, and the southern shores of Persia, to the Indus; also the provinces of Cashmere, Guzerat, Cutch, and the Southern Provinces of India. Misr, the second son of Ham, migrated westward, to Egypt. Put, third son of Ham, with his Putites, took possession of the northern coast of Africa; others of the Putites migrated eastward from Babylonia, settling in the western and northern parts of India: viz., in Rajah Putana; on the bank of the Puddah or Ganges; in Bootan; and in Bhuto or Thibet. Canaan, fourth son of Ham, migrated north-westwards from Babylonia, and settled in the land of Canaan and Phœnicia.

Ham was the Zeus Hammon; Cush, the Bacchus; Misr, the Osiris; and Put, the Pythius Apollo of the ancients.

CHAPTER XIII.

Dispersion of the Five Sons of Shem from the Northern part of Shinar, *i.e.*, Mesopotamia.

Elam, the eldest son of Shem journeyed south-eastwards from Mesopotamia into Elam or Persia. Asshur, the second son of Shem, migrated eastwards, into Assyria, where he built Nineveh and other cities. Arphaxad, the third son of Shem, settled in the Province of Arrapachitis

south of Assyria, and in the northern parts of Mesopotamia. Lud, the fourth son of Shem, founded the Lydians of Asia Minor; some of his posterity, named Tasm, settled in part of Arabia. Aram, the fifth son of Shem, founded the Aramites, some of whom retained possession of that part of Mesopotamia called Padan-aram; others crossed the Euphrates westward and inhabited Aram, or Syria, and others journeyed northwards and settled in Aramenia, or Armenia. Aram had four sons: first, Uz, who founded Trachonitis and Damascus; second, Chul, who founded the Chaldeans; Kurds; Northern Syrians (about the ancient city of Chalybon—now Aleppo, and the river Chalus); Cholobatene and Colthene, provinces of Armenia; and the Chalybians and Colchians; Gether, or Gather, founded Bagetria, or Bactria—now called Zagathay; the Getes; Agathyrsi; Massagetes; Goths; and Scythi Proper; Mash founded that part of Armenia about the Masian mountains which separates Armenia from Mesopotamia; the Province of Moxoene, or Moush, in Armenia; and the district of the Masian mountains in Central Armenia.

CHAPTER XIV.

The Division of the World at the Present Time among the Descendants of Noah's Three Sons—Japheth, Ham, and Shem.

JAPHETH'S descendants inhabit the whole northern portion of the globe, having settled in Asia, Europe, and America. In the Eastern Hemisphere they inhabit from the Pacific Ocean on the east, to the Atlantic on the west; and from

the Arctic Ocean on the north, to the Indian Ocean (*i.e.*, the eastern part of it); the Himalaya mountains; the southern half of the river Amoo; the south of ancient Media (*i.e.*, a part of present Persia); the mountains of Armenia; and Mount Taurus on the south. In the Western Hemisphere they inhabit the greater part of North America; Greenland; &c., some having spread there from Siberia by way of Behring's Straits, others from Lapland by way of Greenland, and, a long time afterwards (*i.e.*, since America has been re-discovered by Columbus, Americus Vespusius and Cabot) by ships from all the European countries, China, and Siberia. The countries inhabited by the Japhethites comprehend in the Eastern Hemisphere (according to modern geography) Italy, France, Scotland, Germany, the Duchy of Austria and Styria, Holland, Belgium, Switzerland, Denmark, Norway, Sweden, England, Hungary, Turkestân or Independent Tartary, Siberia, Lapland, Finland, Mongolia, Manchuria, Little Thibet, China, Corea, Japan, Burmah, Anam, Siam, Irak Adjemi (a province of Persia which includes a great part of ancient Media), Thessaly, Greece, Asia Minor, Mingrelia, Georgia, Portugal, Spain, Ireland, Russia, Poland, Prussia Proper, Servia, Bulgaria, Croatia, Bosnia, Austrian Provinces, Wallachia, Moldavia, Transylvania, Roumelia, Albania, &c. The Turks are the descendants of Japheth, and inhabit European Turkey, Asiatic Turkey, and the Turkish Dominions in Africa, but they are only the rulers and form but a small part of the population.

Ham's descendants inhabit the whole central and southern portions of the globe. In the Eastern Hemisphere they

inhabit from the Pacific Ocean on the east, to the Atlantic Ocean on the west; and from the Southern Ocean and Indian Ocean on the south, to the Mediterranean Sea, the Red Sea, the southern parts of Arabia, Persia, and Beloochistan, the river Indus, the Himalaya mountains, the north of Malaya, the Chinese Sea, and part of the North Pacific on the north. In the Western Hemisphere they inhabit the greater part of South America, and the West Indies, some having spread there from Africa across the Atlantic Ocean, and others from New Guinea and the East Indian Islands, across the Pacific Ocean. In the Eastern Hemisphere they inhabit India, Malacca, East India Islands, New Guinea, Australia, New Zealand, Nubia, Abyssinia, and the whole of Eastern, Southern, Western, and Central Africa, Egypt, Barca, Barbary States, Morocco, and Sahara. In the Western Hemisphere they inhabit the whole of the countries of South America, Mexico, New Mexico, various territories along the Rocky mountains, and are also very populous in some of the United States of North America.

Shem's descendants inhabit that portion of the world situated in the Eastern Hemisphere between the portions inhabited by Japheth's descendants on the north, and Ham's descendants on the east and west: comprehending the territories extending from Mount Taurus, the north of Armenia, the south of ancient Media, and the southern portion of the river Amoo on the north, to the Red Sea and the southern parts of Arabia and Persia on the south, and from the river Indus on the east to the Levant, the Suez Canal, and the Red Sea on the west; including

the ancient countries of Persia, Assyria, Mesopotamia, Chaldea, Syria, Armenia, Bactria, Arabia, and Palestine, or (according to modern geography), the present Persian Empire, Afghanistan, Beloochistan, and the Turkish Empire in Asia except Asia Minor. The Jews who are dispersed throughout the world, are the descendants of Shem, and so are the Arabians of Egypt, the Barbary States, Sahara, and some few territories of Nigrietta. The Gothic peoples of Europe are the descendants of Shem, taking their name from Gether, his grandson—viz., Norwegians, Swedes, Danes, and people of the North of England.

DIVISION IV.

A Condensed Historical and Geographical Account of the Nations and Countries founded by the Sons and Grandsons of Japheth.

CHAPTER XV.

Showing that Japheth was the Jupiter of the Latins, and the Japetus of the Greeks.

The name Japheth, or Japhet, is derived from the words, Ja—God, or life, and Phatha, which means in Hebrew enlarged, and in other languages, father; thus, Japheth meant enlarged of God—God and father, or Deus pater. Some nations pronounced his name Japheta, or Japeta, which became eventually Jupiter. The more ancient Latins wrote the name Jupiter, Jaopiter, and Japiter, which comes nearer the original Japeta. Japheth was also contracted into Japhe, or Jophe, or, as the Latins wrote it, Jove. The Hebrew Ja, the Greek Dios, and the Latin Deus, are equivalent; for Ja pronounced Dja, becomes by Greek pronunciation Dia, and in Latin, Deus, God; the plural being Dii, gods. It means, therefore, God or life; Dies being life in Latin. Jupiter was also called Diespiter, which means life and father, and is exactly equivalent to

Japheth and Jupiter. Japheth was the Japetus or Iapetus of the Greeks, who believed him to be the father of nearly all mankind: they however confounded him with Phut, or Put, the son of Ham, Uranos, or Cœlus. Japheth had seven sons: first, Gomer; second, Magog; third, Madai; fourth, Javan; fifth, Tubal; sixth, Meshech; seventh, Tiras.

CHAPTER XVI.

History of the Nations descended from the Eldest Son of Japheth, named Gomer (Gen. x. 2; I. Chron. i. 5; Ezekiel xxxviii. 6), viz.: Cimmerii, Italians, French, Sigambri, Gambrivi, Cimbri, Ancient Britons, Kumero or Welsh, Scotch, Irish, Comarians, Chomarians, Germans, &c.

Gomer founded the Gomerians, and spread westward from Armenia into the countries afterwards called Galatia, Phrygia, Paphlagonia, Bithynia, and Troas; giving his name to the ancient town of Comari, or Comara, in Galatia. The Gomerians were thus settled on the shores of the Pontus Axenus or Black Sea, and the Archipelago—a part of the Mediterranean. From Gomerii the name became contracted into Cumerii, or Cimmerii; the city of Cimmeris, in Troas, was so named from them. Having increased in numbers they emigrated—from the above countries, in Asia Minor—into Europe. The first colony crossed the Black Sea into the country called from them Cimmeria, now Crimea, in which was the city of Cimmerium: other colonies (passing by Hellas, or Greece, already settled by Hellas, grandson of Japheth)

settled in Italy, the southern coast of France, and the north-east coast of Spain, between the Pyrenees and the river Ebro, whence ultimately they overspread the whole of Gaul (now France and Belgium), Rhœtia (now Switzerland), and the two Tyrols, Holland, Cimbria (now Denmark), and the British Isles. From Cimbria they also spread to Iceland, and the southern parts of Norway and Sweden, as their monuments in those countries testify. Others of the descendants of Gomer spread from Armenia, round the Caspian Sea, to the river Jaxartes (now Syr, or Sihoon), in Tartary, inhabiting along its whole course; and in the ancient country of Sogdiana, now the northern part of Great Bucharia: they were called the Gomarians and Comarians. Others spread further south, inhabiting along the south-eastern bank of the Oxus (now Amoo) river, in Bactria: these were called the Chomarians, their capital being Chomer, or Chamara. Some of the Cimmerii, inhabiting the Crimea and north shore of the Black Sea from the river Dniester to the Sea of Azof, migrated up the country between the Dniester and the Dnieper to the southern branches of the Vistula, and into Saxony, Hanover, Holstein, Westphalia, and the whole of Germany generally, where they were called Gomerans, since contracted into Gemrans, or Germans, in a similar manner to Cimmeria being contracted into Crimea. Those who remained behind, inhabiting between the Dnieper and Dniester, anciently the Tyras and Borysthenes, were called the Bastarnæ—these two latter names being derived from the same origin. To the westward of them were their brethren, the Peucini, extending to the Vistula.

From Gomer, or Gumer, the following peoples took their names :—

First.—The Cimmerii of the Crimea.

Second.—The Cimmerii, a people on the western coast of Italy.

Third.—The Umbri, a people of Italy on both sides the Apennine mountains.

Fourth.—The Symbri, an ancient people in Switzerland, near Cembra, now Cimbra.

Fifth.—The Sigambri, or Sicambri, a people on the Rhine, extending from the river Lippe to the river Sieg in Guelderland, and Zutphen in Holland.

Sixth.—The Gambrivi, a people inhabiting about Gimborn and Hamburg.

Seventh.—The Cimmerii, or Cimbri, of Cimbria—now Denmark and Holstein.

Eighth.—The Cambri, of Cambresis, a late province of France, the capital of which is Cambrai.

Ninth.—The Kumero, or Cymro, of Cambria, now Wales. The Welsh still call themselves by the above names—call a Welsh woman, Kumeraes; and the Welsh language Kumeraeg.

Tenth.—The Cumbri, of Cumbria, an ancient British kingdom which extended from the mouth of the Clyde, in Scotland, to the south of Yorkshire on the west side of Great Britain.

Eleventh.—The Germans, as before described. These are the descendants of Ashkenaz, the eldest son of Gomer, from whom the name Asakens, or Saxens is derived. They will be described hereafter in Chapter xx.

Twelfth.—The Gomarians on the Jaxartes, in Tartary, and in Sogdiana.

Thirteenth.—The Chomarians, on the south-east part of the Oxus, in Bactria, now Bokhara.

From the Gomeri, or Kumeri, of Wales, Mons Gomericus, *i.e.*, Mount of the Gomeri, in Montgomeryshire, in Wales, just outside the town of Montgomery, was so named. A certain Norman named Roger de Montgomery, who took his title from this mount, built the town of Montgomery at its foot, and so named it from the mount, this town being afterwards the capital of the county to which it gave its name.

Many of the names derived from Gomer still exist in different parts of Europe, as—

First.—The Crimea.

Second.—Germany.

Third.—Cumberland, part of the ancient British kingdom of Cumbria.

Fourth.—The Cumbrian Range, the mountains in the north of England—otherwise called the Northern Range, and consisting of the Pennine Range, and the Cumbrian Group, in Cumberland.

Fifth.—The Islands of Great and Little Cambray at the mouth of the river Clyde, anciently part of Cumbria.

Sixth.—The Cambrian Range, the mountains in Wales.

Seventh.—The town of Cambrai, in France, where cambric was first manufactured, and so named from the place.

Eighth.—Cimbrisham, a seaport of Sweden, in Schonen, twenty-four miles south of Christianstadt. It means

Cimbri's ham, *i.e.*, the ham, or dwelling of the Cimbri, from ham, Anglo-Saxon for dwelling.

The Galati were a large branch of the Gomerians: they were called also, variously, Calati, Celati, Kelti, Celti, Gallus, Galli, Gauls, and Gaels, and inhabited the following countries, viz.:—

First.—A considerable part of Italy, *i.e.*, Gallia, Cisalpina, Umbri, and the country of the ancient Cimmerii, on the western coast of Italy.

Second.—Gallia, now France and Belgium.

Third.—Albion, or Britain.

Fourth.—Caledonia, now Scotland.

Fifth.—A considerable part of Ireland.

Sixth.—Gallicia, &c., in Spain.

The name Galati, or Galli, still exists in—

First.—Galloway, a district in the south of Scotland, situated on the Solway Frith, formerly an independent county, but now incorporated in the shires of Kirkcudbright and Wigton. The extreme southern point of the western peninsula of Wigton is called the Mull of Galloway.

Second.—Galway, a county in the Province of Connaught, in the north of Ireland, its county town being Galway, on the north of Galway Bay. The irregular half-armed light-horse soldiers among the Scotch and Irish were called Gallo-glasses, and their horses—the low forester, or cob—are still called Galloways.

Third.—Gallicia, formerly a kingdom, but now a province in the north-west of Spain. It was settled, and so named by the Galli. As a term of distinction from the other Spaniards, the Gallicians are almost universally called

Gallegos. The Celts, in the kingdom of Arragon, in Spain, were called Celtiberi, from Celt, and Iber, the river so named on whose banks they inhabited, now called Ebro.

The ancient inhabitants of Denmark, England Proper, Sweden, Norway, and Iceland—the descendants of Gomer—were conquered and done away with as nations by different Gothic races descended from Gether, the grandson of Shem, so that the Gomerians at present inhabit—

First.—Italy.

Second.—France, except Normandy,

Third.—Germany generally.

Fourth.—The counties of Cornwall and Devon in England, the inhabitants of which are the descendants of the ancient Britons.

Fifth.—Wales.

Sixth.—The Highlands of Scotland, *i.e.*, Scotland north of the Grampian Hills.

Seventh.—All Argyle, the Western Isles or Hebrides, the Isles of Arran and Bute, and parts of Stirling, Perth, Dumbarton, Aberdeen, and Angus or Forfarshire. We have a trace of the name Galat, Kelts, or Celts, in the kilts, or short tunics, worn by the Scottish highlanders.

The name Caledonia was derived from Galatonia, the country of the Galati. The ancients Celts who inhabited the British Islands, Gaul, &c., erected those large stone temples and cromlechs that are found in those countries: they also formed fortifications, stone castles, vast mounds, barrows, &c. Stonehenge, a large temple on Salisbury Plain, in Wiltshire, is the principal one. The erections of

the Celts show that they were clever architects, and very ingenious in the balancing of vast weights, and that their mechanical skill, especially as regards the raising and balancing of vast bodies, was very great. Their erections affect the mind of the beholder with wonder, from their gigantic size and their solemn and mysterious character, and the fairy-like manner in which huge masses of rock are, as it were, suspended in the air. The Pillar of Sueno, near the town of Forres, in Scotland—a Celtic memorial of victory over the Danish invaders of that country—is one of the most singular monuments in Great Britain, or perhaps in Europe.

CHAPTER XVII.

The Origin of the name Albion—An Account of the reign of Malmud, King Paramount of Britain, about B.C. 408—Of the Invasion of Italy by his son, Brennus, about B.C. 385—Of the Various Cities Built or Rebuilt by him and his brother Belin in that country; and of the First Voyages made to Britain by Ancient Navigators.

The most ancient population of Britain, as before stated, were the descendants of Gomer. According to the ancients, Albion the son of Neptune and Amphitrite, came into this island, henceforth named Albion from him, where he established a kingdom, and introduced astronomy or astrology, and the art of building ships. Neptune was the Naphtuh of Scripture (Genesis x. 18), the fourth son of Misra, Osiris, or Cronos, who was the second son of Ham, Belus, or Uranos. Neptune settled on the north

shore of Africa, his descendants peopling various parts extending from the Isthmus of Suez to the shore of the Atlantic Ocean. The Naphtutæ were a people in the west part of Numidia, now Algeria. Albion was thus the great-grandson of Ham. The family of Ham, as I shall show hereafter, were all acquainted with astronomy, and Neptune and his family were among the first and greatest ship-builders and navigators: hence, the arrival of Albion in this island laid the first foundation of our maritime greatness.

From the earliest periods this island was known to the Phœnicians, the descendants of Canaan, Oceanos, Ægeon, or Briarius, who was the son of Ham, and the great-uncle of Albion. The Phœnicians and other commercial nations on the shores of the Mediterranean Sea, traded to it for tin, lead, and other productions. Herodotus, who lived about B.C. 500, mentions Albion and the Cassiterides, or Tin Islands, now the Scilly Islands, off the coast of Cornwall, where the ancients formerly obtained their tin. Herodotus visited Tyre, and was surprised with the blocks of tin he saw there, and enquiring from whence they came, he was told from the Tin Islands. Pytheas, a merchant from the Phocean Colony of Marseilles, touched at our island on his adventurous voyage to the north, but the loss of his whole work, as well as nearly all that of Polybius, has deprived us of considerable information concerning Britain. Himilio, a Carthaginian, who lived about B.C. 350, visited the coast of Cornwall, but only portions of his journal have been preserved. Aristotle, the Greek philosopher, is the first to mention the name Britannia.

One of the most mighty kings of Britain was Dunwallo Malmud, or Malmutius, King Paramount of this island. He was the son of Cloten, Duke of Cornwall, and succeeded his father in that dukedom. His wife was named Corwena. In B.C. 408 he ascended the throne of Britain, after having defeated his competitors, Hymner, Rhyddoe, and Staterius. Malmud built the cities of Caer Oder, now Bristol; Caer Bladon, now Malmesbury; Crug Llwyd, now Cricklade; and Lleech Llwyd, now Lechlade. He also built castles at Malmesbury and Tetbury. Malmud began the building of Bristol, but it was completed by his sons, Brennus and Belin. Malmesbury was called by Malmud Caer Bladdon, *i.e.*, fortress on the river Bladdon, now Avon; but it was called from him Caer Malmud, Molmud, or Malmeed, *i.e.*, fortress or city of Malmud. By the Saxons it was called Molmudsberrig, or Malmeedsbury, *i.e.*, borough of Malmud, whence its present name of Malmesbury. The name of Avon is ancient British, from Afon, a river. Dunwallo Wynton, in Cornwall, was so called from the circumstance of Dunwallo Malmud being born and residing there: tradition says his ducal palace was at this place, which the name Wynton, *i.e.*, white town, seems to confirm. Malmud designed and partly constructed the system of British roads which the Romans found here, and on which nearly all the principal cities and towns were situated. They were as follows:—First, the Sarn Wyddelin (Irish Road) contracted into Watling Street, called Via Vitellina by the Romans, starting from Dover to Richborough in Kent, through London to Wroxeter, and thence to Chester, where one branch turned off to the Isle of Anglesea, and

proceeded to Holyhead. The other branch proceeded from Chester through York to Catterick Bridge, and soon after divided into two branches, one through Binchester and Riechester to the Frith of Forth in the direction of Edinburgh; the other through Carlisle to the Frith of Clyde in the direction of Glasgow. Second, the Rycknield Way, from Menapia, or Saint David's, in Wales, to the mouth of the Tweed, passing through Warwickshire, Derbyshire, and the city of York. Third, Ermin Street, properly Arimin, *i.e.*, frontier street (the same word as Ariminium, a city of Italy, built by Belin), called Via Herminia by the Romans, starting from Pevensey in Sussex to London, from thence through Godmanchester and Lincoln to a point on the river Humber. Fourth, Icknield Street, called Via Icenorum (*i.e.*, the way of the Iceni) by the Romans, starting from Venta Icenorum or Caister, near Norwich, proceeding along the base of the Chiltern Hills, doubtlessly crossing the river Thames at Wallingford, from thence to Old Sarum and Dorchester. The name Ickling Dyke still exists in Dorsetshire. Fifth, Akeman Street, or Ach-maen, *i.e.*, pavement, starting from St. David's in Wales, and joining Watling Street at Leicester. Sixth and seventh, the two Sarn Halens, *i.e.*, saltways, from the Cheshire salt mines to Portsmouth in one direction, and the river Humber in the other. Eighth, the Fosse Way, called by the Romans Via Fossœrum, starting from St. Michael's Mount in Cornwall, proceeding to Seaton on the Devonshire coast, thence through Ilchester to Bath, whence it went to Cirencester, crossing Watling Street at High Cross, and so through Leicester to Ludford

in Lincolnshire, terminating at Dumbreton, or Dumbarton, on the river Clyde. These roads were protected by the king and government: any robbery or assault which took place on them was visited by the same legal penalty as burglary or violence in a closed house. These were all military roads, and evidently fortified at various points: thus, the Fosse Road was defended by a fosse, or dyke; this road passes by the ancient British temple of Avebury, near the celebrated temple of Stonehenge on Salisbury Plain, the burial-place of the ancient British kings. There can be no doubt that the Romans when they came to this island made these roads their line of march, used them for military purposes, and kept them in repair. They also made garrison places of the ancient British fortresses situated upon or near them. These roads were of great use and very necessary to the Britons, who had vast forces of chariots and cavalry. King Cassibelan had a force of 4,000 chariots representing 8,000 men, and the same number of horses, besides an army of 230,000 men: therefore we see it was impossible to conduct the operations of these vast armies without a regular system of military roads. The fact of the Britons making these great roads, is one of the best proofs we possess that they were not in a low state of civilization, as some suppose, as nations in that state would never have made them. The only reason why we obtained false impressions concerning the ancient Britons is, because the Romans were in the habit of destroying all the monuments and histories of the countries they subdued, so that the antiquity, power, bravery, and civilization of those nations should not be known, and so

vie with their own; desiring by those means to be thought the greatest and most civilized nation on earth. The Saxon and monkish historians who lived during the time when the Saxons settled in this island, would not write anything to the advantage of the ancient Britons, as they were afraid to write contrary to the desire of the Saxon chiefs, whose favour they courted and by whom they were employed. As there were few Saxon historians who lived during the above period—in whose time there was continual war between the Saxons and Britons—and as those writers who lived afterwards got their accounts from these and from the Roman authors, and, as the Britons were Christians, but not Roman Catholics, there is no wonder that the Roman Catholic monkish historians should write to the disadvantage of the ancient Britons. King Malmud was not only a famous monarch, but also a celebrated legislator of the Britons. His laws were drawn up in the Druidic form of triads, which were therefore more easily remembered by the people: they used to be learnt by heart by all the students in the Druidic colleges, one requisite of a Druidic law being that it should be intelligible to all the people. The Malmutian code is contained in 248 clauses, varying in length from a few lines to a page or more. It was translated by Gildas, the historian, A.D. 600. Spencer describes the acts of Malmutius as follows :—

" Then made he sacred laws which some men say
Were unto him revealed in vision,
By which he free'd the traveller's highway,
The church's part and ploughman's portion,
Restraining stealth and strong extortion—
The gracious Numa of Great Britainy ;
For till his days the chief dominion
By strength was wielded without policy,
Therefore he first wore crown of gold for dignity."

King Malmud is said to have been the first British monarch who wore a gold crown with a double arch, the kings who preceded him having worn gold crowns only. The Britons had their triads of religion, law, proverbs, poetry, &c., but the most important of all were their historical triads, some of which spoke of Malmud as a celebrated character.

Malmud had, by Corwena his wife, two sons—Belin, which means the sun, or lord; and Brennus, which means a king—who reigned as joint sovereigns over Britain, A.D. 380. Belin, or Belinus, built over his father's remains a monument called Belin's Gate, or the Porta Belini, now commonly called Billingsgate, in London. Caer Belin, *i.e.*, the fortress or city of Belin, now Caer Phile, in South Wales, was so named from him. Belin finished the four great roads, viz., Ermin Street, Icknield Street, Watling Street, and the Fosse Way, and others commenced by his father, as before stated. From him they were called the Belinian Roads, and are spoken of in the rhyme of Robert of Gloucester, the last two lines being as follows:—

> "These four ways of this land, King Belin the wise
> Made and ordained them with great franchise."

Belin and Brennus finished building Bristol, as before stated; it was then called Caer Oder, and in Welsh Bristol is still called Caer Odor, which means the city of the chasm. It was, doubtless, so called because the most remarkable thing in connection with the city is the extraordinary chasm formed by the river Avon flowing between the precipitous rocks of St. Vincent at Cliff Town, or Clifton. It doubtless acquired its most usual ancient

name of Caer Brito, while a protected city of the Britons under the Roman forces stationed in the neighbourhood. The Latin writers called it Bristollia. In memory of Belin and Brennus the Bristolians placed the two images of those kings over one of the city gates. Brennus, at the head of the Senoves, a warlike people who inhabited all the regions south of the Thames, crossed over to Gaul, where his army was joined by the Senones, a people who inhabited the Lyonnais, their capital being Sens. He forced a passage over the Alps—hitherto impracticable, invaded Italy, conquering the northern parts, and founded the Cisalpine or Celtic Empire of Italy. He routed the Romans at the river Allia, took and burned Rome, and besieged the capitol, when the Dictator paid him a heavy ransom, and he retired with his army. All authors concur in stating that Brennus was the son of a very famous monarch and legislator of the Britons, named Malmutius.

The Roman writers, Livy, Justin, and Varro, and the Greek historian, Polybius, mention Brennus and Belinus as builders or reconstructors of most of the principal cities in Northern Italy (excepting Mantua), specifying by name Genoa, Milan, Brescia, Verona, Como, Trent, Bergamo, and Vientia. The Italian cities of Ariminium, now Rimini, on the river Ariminus, and Ravenna, were also built by Belinus.

CHAPTER XVIII.

The Invasion of Hungary, Thrace, Illyricum, Macedonia, and Greece, by the Gauls, B.C. 278, and their Settlement in Galatia, in Asia Minor.

About A.M. 3725, or B.C. 279, the Galli, or Gauls, of Gallia, now France, had increased to such vast extent, that they determined to send out a great number of their people to seek a new settlement in some other land. They therefore marched, with an immense army at their head, to the banks of the river Danube, along which they went until they arrived at the junction of the river Save: here they divided into three bodies—the first, commanded by Brennus and Acichorius, entered Hungary; the second, under Cerethrius, entered Thrace; and the third, under Belgius, entered Illyricum and Macedonia. Nearly all the nations whose countries were invaded, sued for peace, and gladly purchased their liberty by money. Ptolemy Ceraunus, king of Macedonia, advanced with a small army to repel the Gauls, but was defeated in battle, taken prisoner, and killed. The Gauls now dispersed to pillage the country, when the Macedonians, under their new leader, Sosthenes, destroyed a great number of them, and drove the remainder out of the country. Brennus* and Acichorius, with the other army of Gauls, left Hungary, passed through Illyricum with a force of 150,000 foot and

* This Brennus is not to be confounded with the Brennus who took the City of Rome about a century before.

15,000 horse, and advanced into Macedonia. Having heard of the great booty acquired by Belgius, they envied him the spoils and determined to have a part for themselves and followers. During a sedition which happened in their march, a body of 20,000 men left the main army, and marched under Leonar and Lutarius into Thrace, where they joined the army of Cerethrius in that country; after which they captured Byzantium, now Constantinople, and the western coasts of the Propontis, or Sea of Marmora, laying the adjoining country under contribution. This desertion did not prevent Brennus and Acichorius from continuing their march. Their reinforcements increased their army to 152,000 foot, and 61,200 horse: with these forces they marched to Macedonia, where they overpowered Sosthenes and ravaged all the country. They then advanced to the Straits of Thermopylæ, intending to enter Greece, but at that celebrated pass the Greek troops were posted to defend it: at last they discovered another route over the mountains, when the Greeks retired to avoid being surrounded, and thus left the Gauls a free passage. Brennus advanced with his army towards Delphos, in order to pillage the immense riches of the idol temple of Apollo, but the Greeks, being animated by the desire of preserving their sacred temple, fell impetuously on the Gauls, and slaughtered them in vast numbers. Brennus was wounded in several parts of his body, and when he saw that all was lost, and that his designs ended in the destruction of his army, he assembled his officers and advised them to make good their retreat; then, drinking as much wine as possible, he plunged his dagger

into his own bosom, and expired on the spot. Acichorius now took the chief command, and endeavoured to regain the Straits of Thermopylæ, to conduct the sad remains of his army to their own country; but, being obliged to pass through the enemy's country, he had to hazard a battle every time his soldiers required provisions, and they being reduced to lie on the ground during the winter season, and harassed in every quarter, were nearly all destroyed by famine, cold, disease, and the sword, and of all that vast number of warriors very few escaped with life. Leonor and Lutarius—who had the command of the other body of Gauls, and had established themselves near the Sea of Marmora—advanced to the Dardanelles, but a difference arising between these two chiefs, they separated. Lutarius continued his march along the Dardanelles, and Leonor returned to Byzantium with the greatest part of the army. The latter having afterwards passed the Bosphorus, and the former the Dardanelles, met again in Asia, where they became reconciled and reunited their forces, when they entered into the service of Nicomedes, king of Bithynia, who, by their assistance, reduced his brother Zipetes, and acquired the possession of all his father's dominions. Nicomedes was obliged to let them settle in that part of Asia Minor, which took from them the name of Galatia. The Epistle of St. Paul to the Galatians was written to this people; and St. Jerome, about 600 years after this time, declared that the Galatians spoke the same language as the people of Treves, a city on the borders of France and Germany. The remainder of those Gauls who continued in Thrace,

under their leader Cerethrius, engaged in a war with Antigonus Gonatus, king of Macedonia, and were nearly all destroyed, the few who escaped joining their countrymen in Galatia. One of the most remarkable circumstances in history is the fact of the return of the Galli, or Gauls, to Galatia, a part of Phrygia—the very same country from which their ancestors, the Gomerians, first came.

CHAPTER XIX.

THE CONQUEST OF BRITAIN BY THE ROMANS.

JULIUS CÆSAR, speaking of Britain, says, "The population is very great, and the buildings very numerous, closely resembling those of the Gauls; the quantity of cattle is considerable." The Britons chose Cassibelan or Cassivelaunus, king of the Trinobantes, by general consent, as the most worthy of the British kings to withstand the Roman invasion, which he did with very great prowess, twice repelling their legions from the British shore. Verulamium was his chief city: it stood near the place where St. Albans now stands. Cassibelan kept under his own command (independent of cavalry and infantry) a force of 4000 chariots, representing 8000 horses and 8000 warriors.

In the autumn of the year B.C. 55, a Roman army, consisting of the infantry of two legions (about 10,000), which had been collected at the Portus Itius (Witsand) between Calais and Boulogne, crossed the English Channel in a fleet of eighty galleys. As they approached the white cliffs of Albion, Cæsar beheld an army of Britons

prepared to dispute his landing, but was afraid to risk an encounter with them. According to his narrative, he appears to have proceeded northwards and landed on the flat beach near Sandwich, where he was met by the cavalry and war chariots of the Britons. When his soldiers hesitated to leave the ships, the standard-bearer of the Tenth Legion leaped into the water, exclaiming, "Follow me, my brave soldiers, unless you will give up your eagle to the enemy: I, at least, will do my duty to the Republic and our general." The Roman infantry then landed, but the galleys of the cavalry were scattered by a storm, whereupon Cæsar deemed it advisable to make peace with the Britons. A few hours after this peace was made, a heavy spring tide came, dashing his transports to pieces; and his lighter galleys, drawn up on the beach, were swamped with the rising waves. That very night, according to Cæsar's account, it happened to be full moon, when the tides always rise highest. The Britons broke the treaty—which they were justified in doing—and a battle ensued, in which Cæsar says the Britons were signally defeated; but the invaders hastily repaired their ships and set sail for Gaul without hostages. The truth was, that the Britons defeated Cæsar and his army, and drove them back to their ships. Early next year, Cæsar sailed over with his army in a fleet of eight hundred vessels. He landed without opposition on the flat shore of Kent, and marched rapidly into the country until he met a formidable British army. After several engagements with the Britons, he in the same year set sail by night for Gaul, in fear (he says) of the equinoctial gales; but the

reality was that the Roman army was defeated a second time by the Britons under Cassibelan, and driven out of the country.

The following are the lines which Shakespeare causes to be spoken by the Queen in "Cymbeline":—

> "Remember, Sir, my liege,
> The Kings, your ancestors, together with
> The natural bravery of your isle, which stands
> As Neptune's park, ribbed and paled in
> With rocks unscaleable, and roaring waters;
> With sands that will not bear your enemy's boats,
> But suck them up to the topmast; a kind of conquest
> Cæsar made here, but made not here his brag
> Of came, and saw, and overcame, with shame
> (The first that ever touched him) he was carried
> From off our coast twice beaten, and his shipping
> (Poor ignorant baubles) on our terrible seas,
> Like egg-shells mov'd upon their surges, cracked
> As easily 'gainst our rocks."

The Romans, with all their natural pride, did not in a succeeding age hold Cæsar's expedition to be a conquest. Tacitus says that he did not conquer Britain, but only showed it to the Romans. Horace, calling upon Augustus to achieve the conquest, speaks of Britain as *intactus*—untouched; and Propertius in the same spirit describes her as *invictus*—unconquered. After these expeditions of Cæsar, the Britons were free from invasion for almost a century. The ramparted camps of the ancient Britons, situated on commanding hills, exhibited skill in the military art. Cæsar described the capital of Cassivelaunus as admirably defended, both by nature and art. The Roman

emperor, Claudius, without any justifiable cause, sent over an army to Britain, A.D. 43, under the command of Plautius, an able general, who gained some victories over the Britons. When matters were sufficiently prepared for his reception, Claudius came to Britain and received the submission of several tribes of the Cantii, Atrebatii, Regni, and Trinobantes, who inhabited the south-east part of this island, whose possessions and cultivated manner of life made them willing to purchase peace. The remaining Britons, under the command of King Caradoc, or Caractacus, maintained an obstinate resistance, and the Romans made little progress against them until Ostorius Scapula was sent over to command their armies. He made several conquests over the Britons, advanced into the country of the Silures—a warlike nation on the banks of the river Severn, defeating their army in a great battle; and, taking Caradoc, their king, prisoner, sent him to Rome. But the loss of the heroic Caradoc did not dishearten the Silures of South Wales, who soon afterwards fell upon the Romans, broke up their fortified camp, and prevented them from erecting a line of forts across their country. For some time the Romans were kept in check by the Britons, until the Emperor Nero, A.D. 59, gave the command of the Roman army to Suetonius Paulinus, who, finding that the island of Mona (*i.e.*, Anglesea) was the head-quarters of the Druids, advanced to attack it. The Britons here concentrated all their warriors to stop his landing on the sacred island both by the force of arms and the terror of their religion. But Suetonius and his army, despising their

superstition, attacked and routed the Britons. Having thus triumphed over their religion, he thought he could easily reduce them to subjection: but he was disappointed. The Britons in other parts, taking advantage of his absence, rose in arms, and, headed by Boadicea—wife of King Prasutagus (who after his death became monarch of the Iceni)—successfully attacked several settlements of the Romans and recaptured the Island of Mona. She had been ignominiously treated by the Roman Tribunes; hence her determined opposition to them. Her army consisted of 230,000 warriors. This shows that the Romans had no easy task in conquering the country; and also that the British captains were warriors of considerable skill, by their ability to conduct the operations of so vast an army. Suetonius hastened to protect the Roman colony in London, but found it necessary for their general safety to abandon that city to the enemy, who speedily reduced it to ashes, and massacred the Romans and all strangers to the number of 70,000, putting all the inhabitants to the sword without distinction. This affair Suetonius afterwards revenged, in a great and decisive battle where 80,000 of the Britons perished, A.D. 61. Queen Boadicea poisoned herself in preference to being taken prisoner by the Romans. Nero, finding that Suetonius inflicted such great severities on the inhabitants, recalled him from the command of his armies in Britain, thus leaving the war unfinished. Notwithstanding the defeat the Britons received from Suetonius, his successors for fifteen subsequent years were obliged to remain on the defensive. Some time afterwards, the Emperor Vespasian

made Cerealis the commander, who was succeeded by Julius Frontinus; and the dominion of the Romans in this island was at length established by Julius Agricola, who governed it during the reigns of Vespasian, Titus and Domitian. Agricola penetrated into Caledonia, A.D. 84, and established a chain of garrisons between the Friths of Clyde and Forth, to secure the Roman province from the incursions of the northern tribes: he also sailed round Britain. He endeavoured to reconcile the Britons to the Roman manners and language, and made his government easy and agreeable to them. The Emperor Adrian, who visited this island, built a military wall from the River Tyne to the Solway Frith, A.D. 121. During the reigns of Arcadius and Honorius, the northern tribes, or Germans, attacked Italy and the other provinces of the Roman Empire; in consequence of which, the Roman army in Britain was recalled for the defence of Gaul and Italy. After they had left this island, the Picts and Scots burst over the northern wall and ravaged the country: on the entreaty of the Britons, the Romans twice sent over a legion of soldiers for their protection, who drove the Scots back; after which the Romans finally left Britain A.D. 426—this country having been under their dominion for about 340 years, reckoning from the time of Agricola.

CHAPTER XX.

An Account of the Nations descended from the Eldest Son of Gomer (named Ashkenaz, in Gen. x. 3; Ashchenaz I. Chron. i. 6; Aschanaz by Josephus; and Tchin or Gin by the Tartars and Orientals), viz., Ascanians, Aschantici, Sachsens or Saxons, Sacæ, Sikhs, Issedones, Kin Tartars, Katchints Tartars, Tchinese or Chinese, Japanese, Schans or Siamese, inhabitants of Tonkin, Cochin-China, Cambodia, Tciampa, Laos or Schan States, and the Atchenese.

THE descendants of Ashkenaz, called Aske or Sacæ, settled in part of Armenia, along the River Araxes in Sacasene or Sacastina, and Sacapene, provinces of that country. Sacastina means country of the Sacæ, from *stan*, country. Jeremiah, speaking of the downfall of Babylon, mentions the country of Ashchenaz (li., 27), saying, "Call together against her the kingdoms of Ararat, Minni and Ashchenaz." Others of the descendants of Ashkenaz settled to the west of Armenia in Asia Minor, on the shores of the Pontus Axenus, in the countries of Bithynia and Troas, and part of Phrygia and Lydia. From Ashkenaz the sea originally called the Sea of Ashkenaz was so called; this name became gradually altered into Pontus Axenus, and eventually Pontus Euxinus, which is now the Black Sea.

Asia was originally the name only of that part of Lydia about the river Caystrus, settled by the descendants of Ascanaz. The lake called Asia Palus was situated at the mouth of this river: it is mentioned at a very early

period. The Asions were a people near the Caystrus. The name Asia was afterwards extended by the Romans to all the present Asia Minor, except Cicilia Propria, Cappadocia and Pontus. The part thus included they called Asia Propria, and afterwards also Asia *intra* Taurum, or Asia this side of the Taurus mountains. The country which for distinction's sake the Europeans now call Asia Minor, was not known to the ancients by any such general name, for at no period of its ancient history were its countries united in one whole. The name Asia was extended from Asia *intra* Taurum to all the vast territory beyond the Taurus mountains. Thus it now applies to the largest continent in the world. The term Asia Minor was first used in the 14th century, and then only referred to the territory previously called Asia Propria by the Romans. It has since been made to include Cicilia Propria, Cappadocia, and Pontus. Many writers wrongly extend the name as far eastward as the Euphrates.

The Ascanians gave their name to the river, lake, and bay of Ascanius in Bithynia, and to the region and city of Ascania in Troas, also to the Ascaniæ Islands in the Ægean Sea. The Askenians were called, in short, the Aske, Asake, or Sacæ. Strabo states that the Sacæ inhabited the south coast of the Pontus Euxinus. Some of the descendants of Aschanaz emigrated to the north shore of the Black Sea; these were called Gumerii, from Gomer; and Aschantici from Aschanaz, which first name the Greeks and Latins softened to Cimmerii. These people migrated up the country, between the rivers Dneister and Dneiper (as before described), into Germany,

where they were called Gemerans and Asachani, contracted into Germans and Sachsens. The Saxons spell their name Sachsens, which comes nearer the original. Pliny states that the Sakai of Armenia were named Sacassani; and Ptolemy mentions a people of Scythia, sprung from the Sakai, called Saxones. Herodotus has informed us that a people called Cimmerii, who dwelt in Asia Minor, sent a colony to the shores of the Palus Mæotis (Sea of Asoph), and so gave their name to the strait called the Bosphorus Cimmerius—now Strait of Enikale—between the Black Sea and the Sea of Asoph. Diodorus Siculus states that the Germans are descended from the Cimmerii. The Jews to this day call the Germans Ashkenazim, as being the descendants of Ashkenaz. Another division of people descended from Askenaz migrated from Armenia, settling along the whole course of the river Jaxartes, now Syr, in Tartary, and in the neighbourhood of the city of Tashkend; these were named Gomarians, or Comarians, also called Sacæ. Ptolemy says that the Sacæ who lived near the Jaxartes, were of the Curetes and Comarians. They also settled in Sogdiana, now the northern part of Bokhara; and in Bactria along the south-eastern banks of the Oxus, now Amoo River, in Southern Bokhara; these were called the Chomarians, and their capital Chomar. Some of these migrated into Little Bokhara or Yarkand, and Little Thibet or Lahdack, being there called Sacæ: from these came the Sikhs. The Indus receives on its right bank the Choaspes—now Cabul River, on the north of which were the Assaceni, who derived their name from Aschkenaz. The ancient rivers

Hydaspes and Hydraotis, now Jhylum and Ravee, run into the Acesines: upon the Hydraotis stood Lahora, now Lahore. The Acesines, now Chenaub, runs past the city of Moultan into the Indus. The Indus receives upon its left bank the waters of five rivers, all larger than the Thames, whence the country watered by them is called the Punjaub, from the Hindoo words, Punj, five; and Aub, a river. The five rivers are the Upper Indus, the Jhylum, the Chenaub, the Ravee, and the Hesidrus, now Sutlege.

The Sikhs, or Seiks, inhabited the Punjaub, the principal part of Moultan, and a portion of the country between the Jumna and the Sutlege. According to the Tartars and Orientals, the Chinese are descended from Tchin, or Gin, the son of Japheth, and brother of Tarag, or Turk, from whom came the Turkmans. Tchin is the Ashchenaz of Scripture, the son of Gomer: and Turk is Toragmah, the brother of Ashchenaz. The Orientals call all grandsons, sons.

Another division of the descendants of Aschenaz or Atchinez—as his name was pronounced in the following parts—migrated across the Imaus mountains, now the great Altai and Changai. These people spread to a vast extent, till they reached the Pacific Ocean. They formed the following nations:—

First.—The Issedones, about the river Etchine, on the borders of China and the Desert of Thamo.

Second.—The Kin Tartars, inhabiting the territory round the north of Corea, and along the shores of the Pacific Ocean.

Third.—The Katchints Tartars.

Fourth.—The Tchini, or Chinese, of China.

Fifth.—The Tcianese, inhabiting Siam.

Sixth.—The inhabitants of Cochin-China.

Seventh.—The inhabitants of Tciampa.

Eighth.—The Tonkinese.

Ninth.—The inhabitants of Cambodia.

Tenth.—The inhabitants of the Schan States.

Eleventh.—The Japanese.

Tonkin, Cochin-China, Tciampa, Laos or Schan States, and Cambodia, anciently formed part of the Chinese Empire, the name of which was Tchin, so called from Atchinez, from which the names of nearly all these countries are derived.

On the Mogul invasion of China, in the thirteenth century, the Chinese governors of the south set up the standard of independence. Several separate kingdoms were thus formed, the sovereigns of which continued, however, to acknowledge a nominal vassalage to the Emperor of China. The proper name of the Siamese and inhabitants of the Schan States, or Laos, is Schans—a name derived from Aschanaz. The name Siamese is corrupted from that of Scianese. Scian is the more correct name for Siam. Tcianpa is also the proper name for Tciampa. The people of Cochin-China and Siam, as well as the Arabs, call China, Tcin, from which name the ancients of Europe called that empire Sina, and the people Sinese; and also called Cochin-China, Cambodia, &c., the Sinarum Regio, the capital of which they called Sinarum Metropolis, thought to be the modern city of

Sin-hoa in Cochin-China. Sai-Gon, at the mouth of the Cambodia River, on the Sai-gon Harbour, is probably the same as Thina, a city known to those ancients. Cin, a town on the eastern coast of Cochin-China, was known to them by the name of Sindi, as also the people of the country thereabouts. The country towards the Gulf of Siam was called by them Thina—namely, the country of Tenasserim, &c. The Atchenese of the Empire of Atcheen, in Sumatra, are also descendants of Aschenaz. The capital, Atcheen, was probably the Argentea Metropolis of the ancients; it is situated at the north-west point of Sumatra, opposite the Nicobar Islands.

CHAPTER XXI.

THE CHINESE EMPIRE.

The present Chinese Empire includes China, Manchuria, Corea, Mongolia, the Loo-Choo Islands and Thibet. Bootan, in the north of India, is also slightly dependent on China. The area of the Chinese Empire, excepting Bootan, is 5,500,000 square miles, and the population 400,000,000; 800 persons to the square mile for China, and 75 to the square mile for the whole empire, which is an immense number considering that a great part of Mongolia is taken up with large deserts, particularly by the Cobi or Shamo Desert. Cobi means desert, Shamo sea of sand, and Han-hai which the Chinese call it; *i.e.*, dry sea. The area of China Proper is 18,000,000 square miles. It is divided into eighteen provinces. The Province of Kiang-see has 800 inhabitants to the square mile. The capital

of China is Peking, *i.e.*, the North Court: it is reckoned to have 1,500,000 inhabitants, and contains a vast imperial palace. Nanking, *i.e.*, the Southern Court—the ancient capital, on the Yang-tse-kiang, contains 800,000 inhabitants, as does also Canton on the Se-Kiang. The cities of Hang-chew, Woo-Chang, Foo-chew, Soo-chew, and Wang-chew, contain about half-a-million of inhabitants each. Corea is a well cultivated and thickly peopled country, governed by a native dependent king: its capital is King-kitao.

One of the most mighty works in the world is the Great Wall of China; which is equal, if not superior, to the Pyramids of Egypt. It was built by the Emperor Chien-chu-Toang, the first monarch of the Tzin dynasty, B.C. 221, to check the inroads of the Tartars, who had continually harassed the inhabitants of the northern districts of China. The Great Wall is composed of earth cased with stone and brick; it is also paved with brick. This masterpiece of genius and industry varies from 20 to 25 feet high; it is 25 feet thick at the base and 15 feet wide at the top, so that six horsemen can ride abreast on it. It is defended by towers 48 feet high, at a distance of 100 yards from each other throughout its whole length. This immense fortification is carried over a mountainous country on the northern borders of China for 1500 miles. In some places it is built on the steep sides of mountains between 5000 and 6000 feet above the level of the sea; it surmounts their summits, and descends again into the valleys, and in crossing the rivers it forms ponderous arches. Sometimes large tracks of boggy country opposed

great obstacles to the progress of the architects, but all these difficulties were overcome by their perseverance, and this gigantic undertaking was completed in five years. To build this wall the power of the emperor was exerted, and every third man in the kingdom was forced to labour at this work until it was finished. A large mound of stone erected in the sea in the Province of Pecheelee, east of Peking, formed the starting-point of this mighty bulwark. At the gates and places where the natural aspect of the country is weak, this wall was doubled, and even trebled, to make up the deficiency; and, although it has stood upwards of 2000 years, it is quite firm and compact. In passing the wall from China to Tartary, the traveller finds himself in a new country, and among a new people; for, although under one government, the people, the climate, the country, and the customs on the opposite sides of this wall are all different. He is in the Switzerland of Asia, where the autumnal air is cool, the roads rugged, and where oaks, elms, and stunted pines clothe the sides of the mountains. Thus the wall is a boundary line between China and Tartary. The Mogul Tartars forced the wall A.D. 1212, and made incursions as far as Peking, defeating an army of 300,000 Chinese. After many changes of fortune, the last Chinese Emperor, Whey-Tsong, being deserted by his people and opposed by the Tartars, destroyed himself, together with his wife and daughter. The Empire has been governed ever since by a Tartar monarch; though by removing the seat of empire to Peking, and by adopting the Chinese language, manners, and customs, Tartary seems rather to be incorporated with

China than that the Tartars were conquerors of it. The reigning family in China is Manchoo Tartar, and entered China A.D. 1618. The river embankments of China are great works: that which prevents the River Yang-tse-Kiang (*i.e.*, the son of the ocean) from overflowing is several hundred miles long, 40 feet high, and 300 feet wide at its base. The greatest and most useful work ever constructed is the Great Chinese Canal, which is 700 miles long, being the largest ever made; it connects the town of Lin-Chin on the Eu-ho with Hang-chew, and admits vessels of large size; it also drains the swampy districts and irrigates the dry ones.

CHAPTER XXII.

THE ANGLO-SAXONS.

THE Saxons were the principal tribe of Germans. They were once masters of the greater part of Germany, spreading from Saxony and taking possession of the country between the River Weser and Sleswick. Holstein, from the German Holz, is said to mean the wood of the Saxons: it is even now the best wooded district, though nothing to what it once was. Another tribe, called the Angles, settled in the country situated between Holsatia and Jutland, near the river Elbe, called from them Anglia, now South Sleswick, and the western parts of Holstein. Sleswick, or Slchleswig, was so named from the town of Sleswig, *i.e.*, the dwelling on the river Schley; Wic, or Wig, meaning the dwelling. The Saxons and Angles spread over to Britain, where they took possession of the

greater part of the country, driving back and exterminating—by wars, during the space of about 205 years—the ancient Britons, till they had forced them into Wales, the counties of Cornwall, Devon, and West Somerset, and to Brittany, in France. From the Angles and Anglo-Saxons this country was called Angle-land, afterwards Engel-land, or England. The Saxons settled in Est Seaxe, now Essex, Middle Seaxe, now Middlesex; Suth Seaxe, now Sussex; Surrey, and all the southern counties to Cornwall and Devon. The Angles settled in the Kingdom of Mercia, which included all the Midland Counties.

CHAPTER XXIII.

An Account of the Paphlagonians founded by Riphath, Second Son of Gomer.

Riphath, or Riphat, founded the Riphatheans, or Ripheans, and spread west from Armenia into Ripaphlagonia, or Paphlagonia, so named from him. He gave his name to the river Rhebas, Rhebæus, or Rhebanus, now Riva, near Paphlagonia, and to a region of the same name, whose inhabitants were called Rhebæi, both mentioned by Stephanus. The river Riphathenius, contracted into Parthenius, was also so named from Riphath. It is the principal river in Paphlagonia, and is now called Bart, or Olu. Pliny speaks of the Riphæi as a people inhabiting Paphlagonia. The Riphean mountains were so called from Riphath. They are probably the same as those now called the Carpathian mountains, north of Hungary. The Alps were also anciently called the Riphean mountains by

the Greeks; they are situated north of Italy and connected with the Carpathians. Some of the Riphatheans from Paphlagonia doubtless emigrated across the Black Sea to the Carpathians, and up the Adriatic to the country along the Alps. Paphlagonia, now Pinderachia, or Bolli, was a country in Asia Minor, bounded on the north by the Euxine Sea, on the south by Phrygia, east by Pontus, and west by Bithynia. Xenophon describes it as a country having beautiful plains and lofty mountains. It is traversed by two chains of mountains running parallel to each other from east to west; the southern chain was known by the ancients under the names of Ida and Temnon, and Olympus, in the neighbourhood of Brusa, it being a continuation of the great mountain chain extending from the Hellespont to Armenia. Its principal rivers were the Amnias, now Karasu, and the Halys, now Kizilermak, and the Parthenius. The principal cities of Paphlagonia were Harmene on the coast west of Sinope; Amastris, mentioned by Homer under the name of Sesamus, which proves its great antiquity; and Ganzra on the borders of Galatia, which was the residence of Deiotarus, the last king of the Paphlagonians. The poet Homer thus speaks of the Paphlagonians in his "Iliad," when enumerating the forces of the Greeks and Trojans:—

"The Paphlagonians, Pylœmenes rules,
Where rich Henetia breeds her savage mules,
Where Erythinus' rising cliffs are seen,
Thy groves of box, Cytorus! ever green;
And where Ægyalus and Cromna lie,
And lofty Sesamus invade the sky,
And where Parthenius rolls through banks of flowers
Reflecting bordering palaces and bowers."

The Heneti were a Paphlagonian tribe who followed Pylœmenes to Troy. After the destruction of that city, they—under the command of Antenor, a Trojan nobleman—passed into Thrace, and at last arrived in the territories of Venice, and settled there. They were afterwards called the Veneti, now Venetians. Antenor built a city called Antenorea, after his own name, now called Padua. The reason why these Heneti settled in Italy in preference to any other country was, doubtless, because the people of the parts they settled in were of the same race as themselves, being some of those Ripheans who had emigrated there in the earlier ages, and given name to the Riphean mountains, now Alps. There are no records of the ancient kings of Paphlagonia extant. The country was conquered by Crœsus, king of Lydia, and afterwards formed a part of the Persian Empire. Herodotus enumerates the Paphlagonians among the peoples who formed part of the army, with which Darius king of Persia invaded Greece. In later times they were only nominally subject to the kings of Persia. The Paphlagonians and Cappadocians were very warlike peoples, and more expert in martial exercises than any in the army of the Persian king, Xerxes. When Alexander of Macedon conquered Persia, the Paphlagonians became subject to him, and at his death, when his empire was divided, Paphlagonia and Cappadocia became the portion of Eumenes; but afterwards the Paphlagonians were ruled by their own kings, among whom were Morzes about B.C. 179; Pylœmenes I., about B.C. 131, who was allied with the Romans in their war against Aristonicus, of Pergamos; and Pylœmenes II.,

who died B.C. 121, and left his kingdom to Mithridates I., king of Pontus, from which time Paphlagonia was connected with the history of Pontus until after the fall of Mithridates, when the ancient kingdom became a Roman province.

CHAPTER XXIV.

An Account of the Nations Descended from Toragma, the Third Son of Gomer (Gen. x. 3; I. Chron. i. 6; Ezekiel xxvii. 14; and Ezekiel xxxviii. 6), called Thorgama in the Septuagint; Thruggramma, or Thryggrammes, by Josephus; Toorg, Toork, and Turk by the Tartars; Tarag by the Orientals; and Targitaus by the ancient Greeks, &c.

In our version of the Bible (Gen. x. 3) the name of the third son of Gomer is spelt Togarmah, but there must have been a mistake and transposition of the letters in the original from which our version was translated—as, first, the Septuagint Bible spells the name Thorgama, in which the *r* comes before the *g*, and which name is the Greek form of Toragma; second, Josephus, who copied his names from the ancient Hebrew manuscripts, writes the name of Thruggramma; third, the Turkmans and some of the Tartars state they are descended from Toorg, the son of Japheth and brother of Tchin, who founded the Chinese (now, as before shown, Tchin, son of Japheth, was Aschenaz, the eldest son of Gomer and grandson of Japheth; therefore, Toorg, his brother, must be Thorgama, the third son of Gomer, and brother of Aschenaz); fourth, the ancients state that some of the inhabitants of

Scythia were descendants of Targitaus, son of Jupiter, who lived about 100 years before the invasion of Scythia by Darius (now, as previously proved in another chapter, Jupiter was Japheth, therefore Targitaus must be his grandson Thorgama).

The Orientals—as the Persians, &c., state that the Turkomans, Turks, &c., are descendants of Tarag, son of Japheth, and as several times previously stated in this book, son, with the ancient Orientals, meant descendant. Some of the descendants of Thryggrammes settled west of Armenia, in Phrygia and Galatia. They were named the Thrygameans, which name probably became corrupted into Phrygians. The inhabitants of Galatia consisted of three principal divisions—the Trogmi, Tectosages, and Tolistoboii. The Trogmi, or Trocmi, derived their name from Toragma, and dwelt to the east of the river Halys. Thorgama, or Toorg, founded the Toorgmans; these people are widely extended, some inhabiting the country beyond the Caucasus mountains, extending from the river Kuban to the Caspian Sea. The river Terek, which rises in the above mountains and runs into the Caspian Sea, was so named from them, as also the city and province of Astrakan. Another division of the Toorgmans, or Trukhmans, inhabit the territory east of the Caspian Sea, extending southwards to the river Attruk. The largest division of Toorgmans inhabit Turkestan Proper—the country of Independent Tartary, bounded on the north and east by the country of the Calmucks; south, by Bokhara; and west by the Sea of Aral. Its chief cities are Turkestan and Tashkend. The learned men of

the Tartars state that that people's proper name is Toorgman, or Turk, otherwise Trukhman. The Tartar language is merely the old Turkish; and the modern Ottoman Turk speaks the Tartar language, only in another dialect. All the Tartar and Turkman races say they are descended from Toorg, or Turk, the son of Japheth, who was first khan, or king, of all the nations now known as Turks, Turcomans, and Tartars; that he reigned in Central Asia, or Turkestan, and lived to the time of Abraham, and that he instructed his people in all useful arts: to him they attribute wonderful knowlege, goodness, and power. Independent Tartary is also called Turan, and Turkestan, not only from the greater part of the peoples being of Turkman race, but from the power that was exercised by the khan of that part of it properly called Turkestan over the rest of the country. The Turkmans also wander over the interior of Asia Minor and the north of Persia.

CHAPTER XXV.

A History of the Phrygians, founded by Toragmah, Third Son of Gomer.

The third son of Gomer was Toragmah, or Thruggramma (*i.e.*, strong or bony), who founded the Thruggrammeans, afterwards called Phrygians. These inhabited Phrygia, a large central country of Asia Minor, bounded on the north by Paphlagonia and Bithynia; on the east by Cappadocia; on the west by Mysia, Lydia, and Caria;

and on the south by Lycaonia, Pisidia, and Lycia. It is a high table-land, skirted on the south by the range of Mount Taurus, and on the north by the range of mountains anciently called Ida, Temnon, and Olympus.

Herodotus describes the country as exceedingly fertile; and Apollonius Rhodus mentions its smiling wealthy plains: but, in the southern and eastern parts, it is covered with salt marshes, lakes, and rivers, having no visible outlet. The most remarkable of these lakes is Tuzla—called Tatta by Strabo, which is thirty miles in length and supplies a large tract of country with salt.

As Gomer, with his descendants the Gomerians, was the first to spread out from Armenia, and came first into Phrygia and Paphlagonia, these peoples must be the most ancient in the world; and, in fact, the Phrygians are nearly always so spoken of both by ancient and modern writers, who nearly all state them to be the descendants of Gomer.

The principal rivers of Phrygia were:—First, The Mæander, now Minder, rising in the hill Cœlene, celebrated for its very remarkable windings, whence all winding rivers and streams are called meandering, &c.; second, the river Marsyas, rising from the same source; third, the Lycus, rising in Mount Olympus; fourth, the Sangarius, rising in the hill Dindymus, mentioned in Homer's "Iliad"; fifth, the Phryx, which divided Phrygia from Caria; sixth, the Hermus, rising near Dorylæum, celebrated by the poets for its golden sands; seventh, Rhyndacus, flowing into Lake Apollonitis; eighth, the Gallus; and ninth, the Thimbrius.

Cœlenæ was the most ancient city in south-western Phrygia, situated at the south of the Mæander and Catarrhactes, or Marsyas.

The Phrygians were a great commercial people in the earlier history of the world, and were for some time masters of the sea. They had safe coasts and convenient harbours for trading. At a much later period the city of Apamea was the chief emporium for all Asia Minor, and formed the resort of merchants from Greece, Italy, and the neighbouring islands. The Phrygians were skilled in astronomy, geography, geometry, and music. They invented the music known as the Phrygian mode, which enervated the mind. Phrygius in Latin means Phrygian, also anything wrought with needlework; Phrygianus means embroidering, and Phrygio an embroiderer; therefore, the Phrygians must have been clever in embroidering and needlework: from them came the Phrygian Cap of Liberty, which was, doubtless, richly embroidered. The Phrygians were the first inventors of divination, by the singing, flight, and feeding of birds. The chief deity of the Phrygians was Cybele, or Ops, the wife of Cronos. Her priests were called Corybantes, from Corybas, one of her first attendants; and, as they held the Cybelian ceremonies near the river Gallus, they were called Galli, and the priestesses Gallæ; the chief priest being called Archi-Gallus. Ceres being the daughter of Cronos and Ops, her worship was also introduced into Rome by order of the Sibillyne Books. The Mysteries of Cybelæ are supposed to have first arisen B.C. 1580, or 3454 years ago.

Homer speaks of the Phrygians as follows:—

"In Phrygia once were gallant armies known,
In ancient time, when Otreus fill'd the throne;
When godlike Mygdon led their troops of horse,
And I, to join them, raised the Trojan force:
Against the manlike Amazons we stood,
And Sangar's stream ran purple with their blood."

Gordius I., a king of Phrygia, founded the city of Gordium, which he made his seat. He was the originator of the celebrated Gordian Knot, which was so complicated that it could not be untied even by Alexander the Great, King of Macedon, who severed it with his sword. Gordium, situated on the borders of Phrygia and Cappadocia, was afterwards called Juliopolis, but has long since sunk into insignificance. The ancient Midæum was one of the royal cities of the ancient kings of Phrygia. The palaces of the ancient Phrygian kings, Gordius and Midas, were adjacent to the river Sangarius. Colonel Leake found an ancient inscription at Doganlu, in which appeared these words in Greek—"To King Midas." The ancient city of Nacoleia is supposed to be near the modern village of Pismesh Kalesi, near the valley of Doganlu, where some monuments have been discovered—believed to be the sepulchres of the ancient Kings of Phrygia. The first king of the Gordian or Midian dynasty, of whom there is any authentic account, is Midas III., son of Gordius III., who reigned about B.C. 718. The next king of whom mention is made is Midas IV., in whose reign the Scythians devastated Lydia, Paphlagonia, and Phrygia. He had two sons: Adrastus, one of them, killed his brother by accident and fled into Lydia to the court of King Crœsus,

who entrusted the education of his favourite son Atys to him. Adrastus killed Atys by accident in the chase, and though Crœsus forgave him, it afflicted Adrastus so much that he committed suicide: therefore, after the death of the sons of Midas, Phrygia became a province of the Lydian monarch. It afterwards became subject to the Persians, and subsequently to Alexander the Great; then to Antigonus; the Seleucidæ; Eumenes, king of Pergamos; the Romans; and finally the Turks.

CHAPTER XXVI.

THE TURKS.

The Turks are the same as the Turkomans, and lived north and east of the Caspian Sea. A.D. 755 they crossed the Caspian Straits, passed through Georgia, then called Iberia, and seized part of Armenia, where they established their first seat of empire and called it after their own name, Turcomania. About 300 years later, under the monarch, Seljuk, they made war against the neighbouring princes, conquering Persia A.D. 1043; Babylon and other parts were speedily conquered by them, until eventually they became possessed of Palestine, Syria, and Egypt, driving out the Saracens who had previously expelled the Grecians and Romans. From Seljuk, who reigned near the end of the fourth century, the Turcomans were called Seljukians; these were overwhelmed and their

empire destroyed, A.D. 1307, by the tremendous irruptions of Zinghis Kahn, the Mogul conqueror. Not long after the destruction of this empire, the present one was founded by Osman, or Othman (*i.e.*, the bone breaker, a native name for the royal vulture), who is the ancestor of the reigning dynasty, named after him; whence the empire is called the Ottoman Empire, and the people Ottoman Turks. Othman, after a reign of twenty-seven years spent in aggressions on the dominions of his neighbours, died in 1326. His eldest son, Urchan, first began to reign in that year; he first established a standing army out of Christian children forcibly converted to the faith of Mahomet: they were called Jani-tcheri, or the new troop, a term corrupted by Europeans into Janizaries. These soon became famous, and decided the battle of Philocrene, where Urchan defeated the Emperor Andronicus the Younger, who was driven for shelter across the Bosphorus and compelled to surrender his conquered provinces in Asia. Urchan crossed the Bosphorus with a powerful army, and was the first Turkish Sultan to establish his power in Europe, A.D. 1352. The Grecian emperor, John Cantacuzemus, bought his forbearance by bestowing his daughter on him in marriage; but, despite this, he afterwards conquered Gallipoli. Murad, or Amurad, or Amurath the First, succeeded his father A.D. 1360; he obtained the title of Lord and Conqueror by his military triumphs; he transferred the seat of his empire from Broussa to Adrianople, in Thrace, A.D. 1361, and extended his father's European conquests. He utterly defeated Lazarus, king of Servia, who had attacked the Turkish

empire with an immense army, but Amurad was afterwards stabbed to the heart in the hour of triumph by a Servian nobleman, who approached him under the pretence of kissing his feet. Bajazet succeeded to the throne A.D. 1389, and obtained the name of Ilderim (*i.e.*, lightning) in consequence of his impetuous charges and the rapidity of his movements. He extended his empire by fresh conquests, and laid siege to Constantinople, but failed to capture it. He defeated Sigismund, king of Hungary, but this victory was dearly purchased by the loss of 60,000 Turkish soldiers left dead on the field. He was at length defeated by Timur Beg, or Tamerlane (*i.e.*, iron), the mighty Tartar prince, and died in captivity A.D. 1403. Mahomed I. became Sultan A.D. 1413, and, in consequence of his talents and beauty, was styled Kurishji Chelebi (*i.e.*, the gentleman). He died soon after, leaving a much greater empire. Amurath II., his son, succeeded in 1421; he laid siege to Constantinople which he was compelled to relinquish; he was defeated by Ladislaus, king of Hungary, at Missa A.D. 1443, but in the following year the Turks were victorious. Mahomed II. began to reign A.D. 1451; he attacked Constantinople with an army of 250,000 men and a fleet of 450 vessels, and captured it on the 29th May A.D. 1453, extinguishing the Eastern Empire, and Turkey thus became an European Power. He was rightly styled the Conqueror, having won two empires, fourteen kingdoms, and two hundred cities. He died in 1481, leaving to his successor one of the greatest and most powerful empires in the world. Bajazet II. became Sultan of the Ottoman Empire, A.D. 1481; his

successor, Selim I., began to reign A.D. 1512. He defeated Ismail, the Shah of Persia, and took Tabriz, and conquered Ala-ed-dewlet, Armenia, Kurdistan, Syria, and Karamenia. He also conquered Egypt, and, on his return from thence to Constantinople, brought 1000 camels laden with the spoil. Solyman I., the Great and Magnificent, came to the throne A.D. 1520; he conquered Belgrade, A.D. 1521, and invaded the kingdom of Hungary, adding a part of its territory, including the capital city, Buda, to his empire. A.D. 1522 he forced the Christian Knights from the Island of Rhodes, they being obliged to retire to Malta. The Turks acquired the sovereignty of Moldavia and Wallachia, A.D. 1526. Solyman marched into Germany, A.D. 1529, and laid siege to Vienna, but was driven back with a loss of 80,000 soldiers; he died A.D. 1566. By his wisdom and conquests he raised the Turkish Empire to its highest power, its navy being then stronger than that of any other nation. After his death the empire began to decline. He was succeeded by his son, Selim II., A.D. 1566, who conquered the island of Cyprus and the State of Tunis; but at the battle of Lepanto his navy was nearly destroyed by Don John, of Austria. He was succeeded by Amurath III., A.D. 1574, who had 102 children, and died after a reign of more than twenty years. At this time the empire of the Turks in Europe consisted of the present European Turkey, Greece, and nearly all Hungary; thus we see how the Turks subjugated the above countries. The Turks believe that it is their fate to be all driven back into Asia some time or other, in consequence of which those

living in Constantinople have their places of burial on the Asiatic side of the Bosphorus, so that their bones may not be disturbed.

CHAPTER XXVII.

An Account of the Nations founded by Magog, Second Son of Japheth (Genesis x. 2; I. Chronicles i. 5), called Gog, Ezekiel xxxviii. 2, 14, and succeeding chapters; Majooj, or Magouge, by the Arabians; and Manchooge, or Mantschoug, by Orientals—viz., Gogarenians, Georgians, Caucones, Caucasians, Circassians, Kirghizes, Goorganians, Kokanians, Mogols or Mongols, Manchoos, and Magyars.

MAGOG, or Magouge, commonly called Gog or George, gave his name to—

First.—The province of Gogarene, in Armenia.

Second.—The Georgians, who settled north of Armenia in the country still called Gurgistan, or Georgia.

Third.—The Caucasus mountains, or Mountains of Gog, north of Georgia, extending from the Black to the Caspian Sea.

Fourth.—Caucasia, a province of Asiatic Russia.

Fifth.—The Tcherkesses, or Circassians, of Circassia, a country along the north of the Caucasus Mountains; its chief town is Georgievsk.

Sixth.—The Caucones, a people of European Scythia, north of Circassia.

Seventh.—The Caucones, an ancient people who lived on the eastern borders of Paphlagonia.

Eighth.—The Kirghizes, who are divided into three hordes; they inhabit from the river Ural to Lake Balkash.

The Kirghiz of the little horde inhabit the territory north of the Caspian and the Sea of Aral; those of the great horde from the east of the Sea of Aral to the south of Lake Balkash; and those of the middle horde north of Lake Balkash. The Kirghizes also wander over the great Steppes, the principal of which is the Kirghiz Steppe, chiefly in and to the north of Independent Tartary. The area over which the Kirghizes roam is estimated at a million and a half square miles.

Ninth.—The Kokanians, inhabitants of the country of Cogend, Kokan, or Khokand as it is variously called. This country is bounded on the north by that of the Kirghizes, south by Bokhara, east by Mongolia, and west by Turkestan Proper.

Tenth.—Goorgan, a country bounded on the west by Media and the Caspian Sea, and to the north by Khiva. It corresponds to the modern province of Astrabad and the north-west portion of Chorassan. The ancient Greeks softened the name of Goorgan into Hyrcania. The capital of this country is Goorgan.

Eleventh.—Gorgo, now Old Urgantz, the capital of Chorasmia, now Khiva.

Twelfth.—The Mogols, or Mongols, of Mongolia, whose original and proper name was Mogoz, or Mongoz, which names afterwards became contracted into the former. They were also called Mongu, Monkkos, and Mogars by old geographers. Mongolia is bounded on the north by Siberia, on the south by Tibet, on the east by Manchooria and China, and on the west by Little Bokhara, Kokan, &c.

Thirteenth.—The Manchoo, or Mantschou Tartars of

Manchooria, a country bounded on the north by the river Sagalien separating it from Siberia, on the south by Corea and China, on the east by the Sea of Japan, and on the west by Mongolia.

Fourteenth.—The Magyars, a people who established themselves on the rivers Don and Dnieper; they entered Hungary, A.D. 894, under the command of Arpad, son of Almus, who allied himself with the Emperor of Germany and defeated the various tribes in the country. The Magyars are now found in the plains of Hungary and in Transylvania. They number 5,000,000, and are generally the landed proprietors of the Hungarian provinces.

CHAPTER XXVIII.

An Account of the Medes, founded by Madai, the Third Son of Japheth (Gen. x. 2; I. Chron. i. 5).

MADAI, or Medai (*i.e.* a measure, or judging), founded the Madæans, called by the Greeks Medæans or Medes. These inhabited the country called Madai by the Hebrews, Assyrians, and Babylonians (see the inscriptions on the monuments of Assyria and Babylonia), and Media by the Greeks; it is called at the present time Maday by Orientals. Media was bounded on the north by Armenia and the Caspian Sea, on the west by Assyria, on the south by Susiana and Persis, or Persia Proper, and on the east by Hyrcania and Parthia. It was a very fruitful country, and mountainous towards the north. Its principal rivers were

the Araxes, now Aras, which rises in Mount Macis, in Armenia, and joins the Cyrus. The Cyrus rises in Mount Caucasus in Iberia, and flows into the Caspian Sea. The Mardus, sometimes called the Amardus, flows into the same sea. Its most mighty cities were Ecbatana and Rages; Ancient Media corresponds nearly with the modern province of Irak-Ajemi. The Medes were great warriors, and generally spoken of in Scripture as a conquering nation. Madai gave his name to the River Medus, in Media, which runs into the Araxes, to Lake Matiane in the north-west of Media, to the Matiani (the people who inhabited the western part of Media), extending from the borders of Armenia to Susiana, and to the Mardi (a people inhabiting the banks of the river Mardus, now Kizil Ozen or Sufeed). The name Madai is commonly used as a proper name for individuals in Irak Ajemi, and the other provinces of modern Persia. It is to be noted that one of the attendants of the present Shah of Persia, whom he brought with him to England, was named Madai. The name rendered Media in the Bible is in the original Hebrew, Madai. Not far from the confines of the country of the Matiani, in Media, was the city of Acmethia, the capital (see Esther vi. 2), so called from Madai, afterwards called Ecbatana, and now Hamadan. King Arphaxad, who reigned over the Medes, built walls of hewn stone round Ecbatana. This was in the twefth year of Nebuchodonoser, who reigned in Nineveh, the capital of Assyria. The stones were four feet broad, and nine feet long; the walls were 105 feet high, and 75 feet broad. The gate towers were 150 feet high, and 90 feet broad at the foundation.

Arphaxad made gates 105 feet high, and 60 feet broad, for the going out of his mighty armies, and the setting in array of his footmen (see Apocrypha, Judith i. 1—4.

CHAPTER XXIX.

An Account of the Descendants of Javan, the Fourth Son of Japheth (Gen. x. 2; I. Chron. i. 5; Ezekiel xxvii. 19), called Ion by the Greeks.

THE Greek form of Javan was Javon or Iavon. He founded the Javones or Iavones, and journeyed west from Armenia, settling in the countries round the southern and western coast of Asia Minor; his name was retained to one of these countries called Ionia, on the coast of the Ægean Sea. Javon had four sons, Elisa, Tarshish, Kitti, and Dodan, who, with their descendants named from them, settled round the coast of Asia Minor; and whose descendants also emigrated to Europe, to the countries of Greece and Macedonia, and parts of Italy. The whole of these descendants of Javon, were originally comprehended under the general name of Javones or Iavones, which name the Greeks softened into Iaones; by this latter appellation they called themselves and their brethren of Asia Minor. With the insertion of the Æolic Digramma, which is always done when two vowels meet, it is Iafones, *i.e.*, Javones. From the name Iaones, the Greeks derived their general name of Iones, as Stephanus Byzantius and Homer tell us. The other nations also called all the Greeks, Iaones, Jonians, or Iones, as stated by Hesychius,

Aristophanes. In the papyrus of Egypt, Champollon found the name this papyrus refers to the Greeks, or of Javon. According to the Iones were so named and descended Xuthus, and grandson or great- Now, as previously shown, therefore Ion must be Javon, the The Hebrew word for Javan before by the Masorites, bears a perfect name Ion; and Javan in Scripture (see Daniel viii. 21; and Joel iii. 6).

was originally called Iaonia, or was afterwards preserved to certain only; thus, the countries of Attica, anciently formed one country called being called Iones. Bœotia was inhabitants Aones, before the invasion of Cecrops in Athens, *i.e.*, in the history. The Ionian Sea was so embraced that part of the Mediter- western boundary of Greece, and that country and Sicily. The islands coast are still called the Ionian reckons up Iaon as one of this river received its name from

how the names of the sons of have been handed down among the proper names of individuals, the

name Javan especially so in Europe. The following list will give the different forms of the name Javon, in most of the European languages:—

Javan, *Hebrew.*
Giovanni, *Italian;* pronounced Jiovani.
Ivan, *Russian.*
Juan, *Spanish.*
Evan, *Ancient British and Welsh.*
Jean, *French.*
Janos, *Hungarian.*
Hans, *German.*
John, *Anglo-Saxon or English.*
Hanno, *Phœnician.*
Ion, *Greek.*

CHAPTER XXX.

An Account of the Nations founded by Elishah, the Eldest Son of Javan (Gen. x. 4; I Chron. i. 7; Ezekiel xxvii. 7), called Ellas in the Chaldee, and Hellen by the Greeks, viz.: the Halizones, Lycaonians, Lycians, Æolians, and Hellenes or Greeks.

Elisa, or Elica, journeyed west from Armenia, down the southern part of the river Alys, or Halys, to the country of Lycaonia. The Alizones, or Halizones, so named from him, inhabited the banks of the Halys. Lycaonia received its name from Elica, as did also the city of Ilistra, or Lystra, now Illisera, in that country. Lycia, Caria, Ionia, and Æolis, countries of Asia Minor, were settled by the descendants of Elisa, some of the people of Caria being

called Halizones. The name Lycia (pronounced Lishia) is derived from that of Elisha, as is also that of Æolis. Elisa, or Ellas, gave his name to the Hellespont; his posterity possessed themselves of most of the islands lying in the sea between Greece and Asia Minor, hence called the Isles of Elishah (see Ezekiel xxvii. 7). The sea in which they are situate was doubtless originally called the Sea of Elishah; but, although in process of time, the name became lost in other parts, it was retained to that part still called the Hellespont, otherwise Dardanelles, the strait connecting the Propontis, now Sea of Marmora, with the Ægean Sea, now Archipelago, and separating the country of Thrace, in Europe, from that of Dardania, in Asia Minor. Homer applies the epithet "immense" to the Hellespont, but the narrow channel which generally bore that name, in ancient authors, was one of the smallest seas with which Homer was acquainted, therefore he must have referred to the whole of the Ægean Sea, which was called the Sea of Elishah, or Hellespont, in his time. Some of the descendants of Ellas crossed over the Hellespont, from Asia Minor into Europe, and peopled the country, called from him, Hellas, but since, Greece; these people were the Hellenes, afterwards called Greeks. Elisa, or Ellas, was the Hellen of the Greeks. Ancient Greek authors state that the Greeks were descended from Hellen, the son of Deucalion, from whom they were called Hellenes, and their country, Hellas. As Deucalion was the same person as Noah, therefore Hellen, his son, must have been Ellas, the great-grandson of Noah, and son of Javan. The genealogy given by the Greek authors

of the ancestors, heroes, &c., of the Greeks, is very confused, though the names and descent of these ancestors can be reconciled with the genealogy in Gen. x. Homer calls all the Morea of Greece, Alisium. Elisha left his name to: first, the city and country of Elis, in the Peloponnesus; second, the river Helisson, in Elis, and a river and town of the same name in Arcadia; third, to the river and town Aleisium, in Elis; fourth, to the Mountain Alesium, in Arcadia; fifth, to the town Alesiæ, in Laconia; sixth, to several towns called Helos; seventh, to the city of Eleusis, and the River Ilissus, in Attica; eighth, to the Mountain Helicon, in Bœotia; ninth, to the tribe, Helli, in Epirus. It must not be supposed that the whole of the Greeks were descendants of Ellas, as some were descended from his brother Dodan, or Doran, but all the Greeks in Northern Greece, *i.e.*, north of the Isthmus of Corinth, except the Dorians, of Doris, near Mount Parnassus, were called Æolians, and descended from Ellas, and spoke the Æolic dialect, which was also spoken by some of the people in the Peloponnesus, especially by the Arcadians, and the Eleans, both descendants of Ellas, the latter being the people of Elis, or Elea, a country in the west of the Peloponnesus. The people of Attica spoke what is called the Attic Dialect, which was originally the Æolic, but improved by the settlement of a colony of Egyptians, by Cecrops, in Attica. Hellas was originally the name only of Northern Greece.

CHAPTER XXXI.

[illegible] of the Cilicians founded by Tarshish, Second Son of [illegible]

[illegible], or Tarsus, founded the Tarsians, afterwards called Cilicians, and settled south-west of Armenia, in the country called originally from him Tarshish, but afterwards Cilicia, and built the city of Tarsus, capital of the country. Tarsus was celebrated in early times for the adventurous and expertness of its seamen. The Tarsians also built ships for distant voyages of a larger and stronger make than the ordinary vessels used in navigation. These particular ships are called in Scripture, "ships of Tarshish." The sea in front [of Cilicia, anciently called the Mare Cilicium, was originally called the Sea of Tarshish. A small colony of Tarsians founded the Port of Tartessus, in Spain, formerly so famous, at the mouth of the river Bœtis. The same harbour is called Tarseion by Polybius. Cilicia, also called Cilicia, was a country on the southern coast of Asia Minor, bounded by Pamphylia and Pisidia on the west by Lycaonia on the north, by Syria on the east, and by the Mediterranean on the south; it corresponds generally with the modern Turkish province of Itshili. It was divided into two parts, the western being extremely mountainous and rugged—hence called Cilicia Trachea [illegible] the rugged (Cilicia) and the eastern was called Cilicia Campestris (i.e., the level Cilicia). Tarsus, on the river Cydnus, was the capital, celebrated for the learning [illegible] of its inhabitants as to be the rival of

Athens and Alexandria. It is still called Tarsous, but is subject to Adana, a city to the south-east on the Sarus, now called Seihoun. Above Tarsus is the famous Pass of Mount Taurus, called Pylæ Ciliciæ, or Gates of Cilicia, on the frontier of Cappadocia. Cilicia abounded in saffron, which is therefore called Spica Cilissa. It was also famous for its goats, whose hair was made into a fabric called, from the country, Cilicium.

CHAPTER XXXII.

An Account of the Nations founded by the descendants of Kitti, the Third Son of Javan (Gen. x. 4; I. Chron. i. 7), called Chitti in Ezekiel xxvii. 6; and Citius by the Septuagint—viz., the Cataonions, Cetii, Cyprians, Macedonians, and Ketii or Latins.

Kitti, or Citi, journeyed west from Armenia into Asia Minor, and settled in Cataonia, a country included in Cappadocia; and in Citis and Cetis, two provinces of Cilicia. Homer mentions a people in these parts named Citii, and the river Cetius, and Ptolemy mentions the two provinces in the western part of Cilicia: the one maritime called Cetis, the other towards the mountains named Citis. The district of Cataonia, so named from Citi, consisted of the southern part of Cappadocia, from the borders of Armenia Minor to Lycaonia. Some of the descendants of Citi emigrated from Cetis, &c., to the island of Cyprus and built its capital, Citium or Citius—now called Cito, so named from Citi. The inhabitants of this city were called Kittæi. There was also the city of Chytrus on the northern shore of the island; it is now called Cytria.

Others of the descendants of Citi emigrated from Asia Minor into Europe to the country anciently called Macetia and Macedonia: these were called the Macetæ, *alias* Macedonians. The author of the Book of Maccabees plainly denotes Macedonia by the land of Chettiim when he says, Book I., i. 1: "Alexander, son of Philip the Macedonian, who came out of the land of Chetiim;" and again, in chapter viii. verse 5 of the same book: "How they discomfited in battle Philip and Perseus, king of the Citims." According to mythology, the Macedonians were descended and so named from Macedon, the son of Jupiter; but, as Jupiter was the same person as Japheth, Macedon, the son of Jupiter, must have been Citius, the grandson of Japheth and son of Javan. Others again of the Citi, descendants of Citi, emigrated from Asia Minor to Italy and settled on the west coast in Latium. They gave their name to two towns in Latium, called Cetia and Echetia, and to a river near Cumæ called Ketus, or Cetus. Eusebius says that the Latins sprang from the Kitioi. Suidas mentions the "Latini, now Romans; for Telephus, the son of Hercules, who was called Latius, changed the name of those who before that were dominated Ketii into Latini" (Suidas, Voc. Latinoi, vol. ii., p. 13). The ships of Chittim, spoken of in Daniel xi. 30, refer to the Roman fleet by the coming of which Antiochus was obliged to desist from his designs against Egypt.

CHAPTER XXXIII.

An Account of the Descendants of Dodan, or Doran, the Fourth Son of Japheth; called Rodan in the Septuagint, the Dorus of the Greeks.

THE letters *d* and *r* are scarcely to be distinguished in the Hebrew. Dodan, or Doran, settled in Asia Minor, on the coast of the Ægean Sea, in the country called from him Doris, bounded on the north and east by Caria, and on the south and west by the Ægean Sea. His descendants also emigrated to the island of Rhodes (so called from his name Rodan) off the southern coast of Doris. Others of them settled in Crete, now Candia; and others emigrated across the Hellespont, or Dardanelles, to Greece, and settled in the country of Doris, near Mount Parnassus, north of the Isthmus of Corinth. The celebrated city of Dodona, in Thesprotia, one of the most ancient in Greece, was so named from Dodan; it is probably the modern Gardiki. The Dorians also peopled the greater part of Peloponnessus, now Morea, of Greece (excepting Arcadia, Elis, &c.), the inhabitants of which were nearly all called Dorians, and spoke the Doric dialect in conjunction with the people of Dorus in Northern Greece. The Dorians in after times also colonised Sicily and the sea-coast of Italy, the latter hence called Magna Grecia. According to the Greeks, the Dorians were descended and so named from Dorus, the son of Deucalion. Now Dorus was Doran, the great-grandson of Noah and son of Javan.

Greece was divided into the following countries:—Ætolia, Doris, Locris, Phocis, Bœotia, Attica, Megaris, Achaia, Elis, Arcadia, Argolis, Messenia, and Laconia. The following is a short account of the principal kingdoms of Greece:—

Sicyon was the most ancient of the kingdoms of Greece, established A.M. 1915, or B.C. 2089, and before the First Olympiad 1205, and lasted about 1000 years. Its first king, Ægialus, was contemporary with Noah; the kingdom was called Ægiala, but did not receive the name of Sicyon until 740 years after its foundation, or B.C. 1349, from Sicyon, its nineteenth monarch.

Argos.—This kingdom began A.M. 2148, or B.C. 1856, and 1080 before the First Olympiad, in the time of Abraham and Nimrod. Its first king was Inachus.

The kingdom of Argos was succeeded by Mycenæ, as the seat of government was transferred from the city of Argos to that of Mycenæ by Perseus, the grandson of Acriseus, King of Argos, whom Perseus slew. Eurystheus, the sixth in succession from him, was expelled by the Heraclidæ, who conquered Peloponnesus. Agamemnon, the second in succession from Eurystheus, was the celebrated leader of the confederated Greeks at the siege of Troy.

Athens.—Cecrops, an Egyptian, who travelled through Phœnicia and other parts, arrived at last in Attica, and married the daughter of Actæus, king of that country, and upon his death succeeded to the throne. He introduced great reforms, and established a court of justice, called Areopagus, A.M. 2448, or B.C. 1556. He brought a

colony of Egyptians to the principal city of Attica, called from him Cecropia, afterwards Athens, from Athenæ, one of the names of Minerva, its tutelar goddess. He was succeeded by Ceraunus. Amphictyon, the third king of Athens, established the celebrated Amphictyonic Council, to which twelve of the principal States of Greece each sent a deputy. He was succeeded by a line of fifteen kings; after the last of these, named Codrus, monarchy was abolished, and a magistrate appointed with the title of Archon, whose authority was at first for life, but afterwards limited to ten years, and finally to one year. Under this Republican form of government the Athenians became renowned for their military enterprises, their munificence, and cultivation of the fine arts. Their military prowess was exemplified in the battles of Marathon, Salamis, Platea, and Mycale against the Persians, who had invaded Greece. After a long and dreadful war, called the Peloponnesian War, the power of Athens was destroyed by Lysander, a Spartan, who annihilated their fleet and ruined their commerce, so that they fell an easy conquest to the Romans, B.C. 83, after having existed as a Republic upwards of 900 years.

Thebes—This kingdom was founded by Cadmus, son of Agenor, king of Phenicia. He settled in Bœotia A.M. 2549, or B.C. 1455, and built the citadel of Cadmea. Succeeding princes added to the building, until Thebes became a large and flourishing city. Cadmus introduced some of the Phœnician letters into Greece.

Corinth originally formed part of the kingdom of Sicyon, and was afterwards included in that of Argos, until

Sisyphus, son of Æolus, seized it and founded the city of Ephyre, about B.C. 1326. It was rebuilt 1000 years afterwards by Corinthus, the son of Pelops, called after him Corinth, as was also the kingdom. The race of Sisyphus occupied the throne upwards of 250 years, when they were dispossessed by the Heraclidæ, and Alethes, great-grandson of Hercules, became king. From Bacchis, the fifth in descent from Alethes, this dynasty was called Bacchidæ. Monarchy was abolished B.C. 779, and annual magistrates chosen called Prytanes. This government lasted ninety-eight years, until Cypselus seized it, making himself Dictator. He was succeeded by his son Periander, who was one of the seven wise men of Greece. Psammeticus, his nephew, succeeded him; but, after governing three years, he was expelled B.C. 514, and a Free Republic established, which became very rich and powerful. Corinth at last was reduced by Mummius, the Roman consul, who burnt it to the ground B.C. 146, the Romans finding immense treasure there. The Corinthians invented the famous Corinthian brass. The ornaments on their pottery ware, &c., were executed with such skill that they were preferred to vases of marble, and even of gold and silver. Corinth was rebuilt by Julius Cæsar, who sent a colony thither.

Lacedæmon, or Sparta, was founded by Lelex, a native Greek, B.C. 1704. His subjects were called Leleges, and the kingdom Lelegia. Eurotus, his grandson, having no male issue, left his kingdom to Lacedæmon, who married Sparta, the daughter of Eurotus, and called the kingdom Lacedæmon, but name the city Sparta in honour of his wife.

The line of Lelex was continued through a series of fourteen kings. Helena, the tenth in succession from him, was noted for her beauty: she had not lived above three years with her husband, Menelaus, king of Sparta, when she was carried off by Paris, the son of Priam, king of Troy. In revenge, the Greeks invested that city and burnt it after a siege of ten years, B.C. 1193. Tisamanes was the last of the line of Lelex, and was driven out by the Heraclidæ. Aristodemus, great-grandson of Hyllus, one of the sons of Hercules, becoming king, married Argia, the daughter of the deposed Tisamanes, by whom he had twin sons, Eurysthenes and Procles, who were so very much alike that it was impossible to distinguish one from the other. The mother being equally attached to both and desirous of advancing both to the throne, pretended that she really could not tell which of them was born first; the people therefore, on Aristodemus' death, invested both with the sovereign power, and placed them under the guardianship of their uncle, Theras, who was appointed regent of the kingdom. This new form of government was continued under a succession of thirty princes of the line of Eurysthenes, called Eurysthenidæ or Agidæ, and twenty-seven in that of Procles, called Proclidæ or Euripontidæ, during 880 years, one of each family reigning at the same time. The kingly power was abolished under Cleomenes III., who, having attempted to restore the ancient Spartan discipline instituted by Lycurgus, so displeased his subjects that he was obliged to fly into Egypt, where he killed himself, B.C. 219. The countries of Ionia, Æolia, and Caria, in Asia Minor, enjoying a

fruitful soil and delightful climate, had flourished in peace and prosperity, the inhabitants becoming eminently skilled in poetry, painting, sculpture, and the art of casting brass. They introduced superior styles of architecture called the Doric and Ionic orders.

CHAPTER XXXIV.

An Account of the Nations founded by Tubal, the Fifth Son of Japheth (Gen. x. 2; I. Chron. i. 5; Ezekiel xxvii. 13); called also Tubar, and named Thobel, by Josephus, viz: Tibareni; Asiatic Iberi, now Imeritians, &c.; European Iberi, or Spaniards and Portuguese; Barœi; Cantabri; Artabri; Hiberni or Irish; Asiatic Albanians; European Albanians; Scotch Highlanders; and Tobolskians.

TUBAL, or Tubar, founded the Tubalites, or Tubarians, and settled to the north of Armenia, in Albania, Iberia, and parts of Colchis, and Pontus—all countries of Asia. The Tybareni, or Tibareni mountains, were so called from Tubal; from these mountains the Tibarenians spread to Tybarene, or Tibarene, a country which consisted of the eastern part of Pontus, about the river Thermodan. The name Tybarene was derived from that of Tubal, as was also that of Iberia, and the name Albania carries with it the remains of Tubal; he gave his name to Thabilaca, a town of Albania, and there were several other towns in that country bearing similar appellations, such as the town of Abliana. Albania was bounded on the north by the River Soana, separating it from Sarmatia, Asiatica; and

on the east by the Caspian Sea, on the south-west by the River Cyrus, or Kur, separating it from Armenia, and on the west by Iberia; it corresponds with the modern provinces of Daughistan and Shirvan. Iberia was bounded on the north by the Caucasus mountains; on the east by Albania; on the south by Armenia; and on the west by Colchis; and corresponds with Imeritia, and that part of the modern Georgia, about the northern half of the Cyrus.

The name Pontus was at first applied, by the Greeks, to the whole tract of country along the southern shores of the Pontus Euxinus, but the name was afterwards limited to the country east of the river Halys, which was at first called Cappadocia Pontica, or Cappadocia on the shores of the Pontus Euxinus but in course of time Pontus only. There was a river, Iberus, or Iberes, in Asiatic Iberia, named from Tubar, running from Mount Caucasus into the Cyrus.

The people anciently called Abasci, but now Abkhas, Avkhasas, or Abases, north west of Mingrelia, are descendants of Tubal; they now number 240,000, and inhabit the most western part of the Caucasus, occupying the northern and southern declivity. The river anciently called Hypanis, now Kuban, ran from the north side of the Caucasus into the Black Sea, near the entrance to the Cimmerian Bosphorus, now Strait of Yenikale; near about these straits were the people called Paniardi, and the city of Paniardis. Some of the descendants of Tubal, or Thobel, migrated from the above countries, beyond the Caucasus mountains, to the river Tobol, in Siberia, so named from him. The

city of Tobolski, on this river, is the capital of the Russian province of that name, in Siberia. As the Tubalites, or Tibarenians, Iberians, Albanians, Abasci, Paniardi, &c., increased, they sent colonies to Europe. Some of the Albanians, of Asia, emigrated to Albania, in Europe, now a Turkish province, to which they gave their name, a country extending along the Adriatic and Ionian Seas, from Dalmatia to Greece. Numbers of the Iberians, Tibarenians, Abasci, and Paniardi, coasting along Europe, and finding Moscovy occupied by the descendants of Mosoch, Thrace by those of Tiras, Greece by those of Javan, and Italy and France by those of Gomer, settled in the country of Iberia, now called Spain and Portugal; and, in course of time, increasing in these latter countries, some emigrated to the Island of Hibernia, so named from them afterwards, called Ierne, and Erin, now Ireland. The Iberians, of Spain and Portugal, gave their name to the river anciently called Iberus, or Iber, now Ebro, a river of Castile, which afterwards divided the Roman from the Carthaginian Provinces; also to the Iberian mountains, extending from the west of the Ebro to the Mediterranean Sea. The Peninsula of Spain and Portugal is still called the Iberian Peninsula. The Cantabri of Asturias, in Spain, who derived their name from Tubar, gave their name to that part of the ocean anciently called the Oceanus Cantabricus, now Bay of Biscay, north of Spain, also the Cantabrian mountains. The Artabri, a people in the neighbourhood of Cape Finisterre, derived their name from Tubar. The city of Se-tubal, a fortified seaport of Portugal, which was called by the Latins, Setobriga, or

Cœtobrix, a corruption of Setubal, derived its name from that of Tubal. The Iberians built and gave their name to the City of Illiberus, now Elvire, near Granta, in Spain. From the Paniardi the name Hyspania, or Hispania, is derived, since contracted into Spain, the ancient name of this country being similar to that of Hypanis, the name of the river in Asia, from whence the Paniardi, or Spaniards, first came. The Spaniards have, at the present day, a tradition that they are descended from Tubal, the son of Japheth. Some of the Hiberni, from Ireland, anciently emigrated to Scotland, which was originally called Albania; the highlanders of Scotland still call their country Albin. The inhabitants of Berchaven and Baltimore, in Ireland, were anciently called Iberai. Hampshire, in England, was at first settled by Iberians, or Euskardians; the Cimbri, called Segontiags, or Segontiaci, afterwards populated Hampshire. The Isle of Wight received its name from the Iberians, and was a seat of trade with the continent in early times; it was next settled by the Britons. Wiltshire was also at first inhabited by the Iberians, who gave names to many of the rivers; but it was afterwards peopled by the Cimbri. Some of the Vascones—an Iberian people of Spain, inhabiting the district between the river Iberus and the Pyrrenean mountains, now called Navarre—passed over into Gaul, and settled in a part of Aquitaine, called from them Vascony, Gascony, or Gascogne. The ancient Vascones wore large open hose, which, after they passed into Gallia, and established themselves under the name of Gascons, were called from them Galligaskins.

CHAPTER XXXV.

An Account of the Nations founded by the Descendants of Meshech the Sixth Son of Japheth, called Mosoch in the Septuagint, viz.: the Moscheni or Cappadocians; Moschi; Misheghes or Kisti; Moscovites or Russians; Mossini or Mysians; Mœsians or Servians and Bulgarians; Mazaces or Croatians; Czeki or Bohemians; Moravians; Poles; Prussians Proper, &c.

Meshech, or Mosoch, founded the Moscheni of the country of Mazaca, afterwards called Cappadocians, of Cappadocia in Asia Minor, spreading westward from Armenia into that country, where he built the city of Mazaca the capital, so called from him; he gave his name to the Moschichi mountains, which stretching along the north-west part of Armenia, connect the Caucasus with the Scydisses mountains of Armenia. The Moschi, a people on the borders of Armenia and Iberia, who inhabited about the Moschichi mountains, were also descendants of Mosoch. A people named the Misheghes, called also Kisti, inhabiting the great mountain district bordering on the north of Mount Tersh, to the east of the river Sunja, are descended and so named from Meshech; they now number about 16,000. Numbers of the descendants of Mosoch migrated from the Moschichi mountains northwards into Muscovy, so named from them, where they built the city of Moscha, now called Moscow, on the river Moscha, now Moskwa. Others of the descendants of Mosoch spread west from Cappadocia, and settled in Mysia, in Asia Minor; also in Mysia, or

Mœsia, in Europe, now Servia and Bulgaria; from whence they populated the country anciently called Illyricum, now Dalmatia, Croatia, Sclavonia, Illyria, &c., extending along the western side of the Adriatic Sea; they also peopled Pannonia (now Hungary), Bohemia, Moravia, Gallicia, Poland, Prussia Proper, and Posen. The inhabitants of that part of Illyricum now called Croatia, were anciently named Mazaces, a name derived from Mesec. The Mosynæci were a people in Pontic Cappadocia, on the southern shore of the Euxine, now Black Sea. The Mosyni were a people on the northern shore of that sea, in Sarmatia; this ancient country comprehended most of the countries settled by the descendants of Mosoch, in Europe; viz.: Poland, Prussia Proper, Russia or Moscovy, and Lithuania; also part of Asiatic Russia between the Black and Caspian Seas. The Mossini were the people of Mysia, in Asia Minor, also called Mysians and Mœsians; these names are all derived from Mosoch. The Russians have a tradition that they are descended from Russk, or Rosk, the son of Japheth; and the Orientals state the Russians to be descendants of Rosch; and the Sclavonians of Seklab the sons of Japheth; but as no such sons of Japheth are mentioned in Scripture, where he is given seven sons, and as the ancients called grandsons, sons, we see that they must have been two sons of Mosoch, and grandsons of Japheth; for the Moscovites or Russians, and the Mazaces or Sclavonic Croations were, as before shown, the descendants of Mosoch, as their names testify. The Arabian and ancient geographers place the name Rosch in their maps, in the territory between the Black and Caspian Seas, and

northwards of the Caucasus, about the rivers Don and Volga. The river Araxes is at the present day called Rosh by Arabian geographers: its original name was Rosch, which the Greeks corrupted into Araxes; it is now generally called the Ros, Ras, or Aras. The people who lived on its banks were the Rosch, or Rossi. There was anciently a district called Ossarene, on the limits of Iberia and Armenia, and a little river named Corax, forming the frontier between Sarmatia and Colchis; the western part of Mount Caucasus was called Corax, in which is the source of the above river. Corax is a Greek corruption of the name Corasch. The people who anciently dwelt between the Tanais, now Don, and the Borysthenes, now Dneiper, were called Roxolani, a name derived from Rosch. The people anciently dwelling near the sources of the Tanais and Rha were called the Borusci, and those in Prussia Proper the Porusci, now Prussians. The most ancient name of the Volga was Araxes, it was afterwards called Rha; rhubarb was first brought from its banks, thence called Rha Barbarum, or rhubarb. The Russians and Prussians spell their names Russki and Prusski. The descendants of Meshech now inhabit Prussia Proper, Posen, Poland, Russia, and the following provinces of Austria, viz.: Bohemia, Moravia, North Hungary, Gallicia, Dalmatia, Illyria, Sclavonia, Croatia and Military Province; also the Turkish provinces of Bosnia, Herzegovina, Bulgaria, and Turkish Croatia, and the Princedoms of Servia and Montenegro.

In Ezekiel xxxii. 26—27, it speaks of "Mesech and Tubal," and in verse 27 it says: "And they have laid their swords under their heads, but their iniquities shall be upon

their bones, though they were the terror of the mighty in the land of the living." In Mingrelia, which, as before stated, was settled by the Moschi and Barræi, descendants of Mesech and Tubal, the men all sleep with their swords under their heads, and their arms by their sides, and they are buried in the same manner, their weapons being placed in the same position. This, therefore, confirms the fact of Mesech and Tubal settling in these parts, and the truth of the Bible.

As Cappadocia was the original seat of the descendants of Mesech, it is advisable to give some account of it. Cappadocia was originally the name of the whole country between the Pontus Axenus on the north, and Taurus mountains on the south; and between the Euphrates on the east, and Lycaonia and the river Halys on the west. It corresponded generally with the present Turkish province of Roum, and great part of Karamania. The northern half was afterwards dismembered from it, and known as Cappadocia Pontica, *i.e.*, Cappadocia on the coast of the Pontus Euxinus, and finally as Pontus only. The southern half was surnamed Cappadocia Magna to distinguish it.

Pontus was a country of Asia Minor, bounded on the east by Armenia and Colchis; on the north by the Pontus Euxinus, or Black Sea; on the west by Paphlagonia, and on the south by Cappadocia. The principal rivers of Pontus are the Iris, now Yeshid Irmak, or Yeshil Ermak, the Halys, now Kizil Irmak, *i.e.*, red river, so named from the colour of its waters; it divided Pontus from Paphlagonia. The principal cities of Pontus were: Amisus, on

the coast, the ancient capital, afterwards the favourite residence of Mithridates, and of his conqueror, Pompey, who rebuilt it and called it Pompeiopolis: it is now represented by a small village called Sansum. Cerasus, on the coast—the modern Kere-soun—was celebrated in ancient records for its cherries; they were called from this place Cerasus by the Latins, and by ourselves cherry. It was from here that Lucullus first brought cherries into Italy, on his return from the Mithridatic war. "The cherries of Cerasus are still famous, the whole road from Ordu to Kere-soun, or Kera-sun, being studded on both sides with timber, flowers, and groves of cherry trees. The whole country from Cape Yas-soun is of the most delightful description; on the land side are tremendous mountains, intersected with deep gulfs and narrow valleys, covered with noble beeches —except at certain places, where the eye is attracted by the luxuriance of the verdure, the beauty of the flowers covering the ground, and by the wooden cottages of the natives surrounded with groves of cherry trees, and situated upon the highest declivities." Amasia is situated on the river Iris, in a mountainous and woody country; its site is romantic, the elevations on the side of the valley being 25,000 feet high above the river. On one of these mountains stands an ancient castle; and the rock is famous for some remarkable sculptures and excavations, supposed to be the tombs of the ancient kings of Pontus. Amasis was the birthplace of Strabo. Its present population is about 35,000. A great quantity of silk is produced in the city and neighbourhood; the town is supplied with water from the Iris, by means of large wheels, a mode used in many

Oriental places. Comana, now Almoush, in Pontus, was the great emporium for the Armenian merchants. The other cities were Berisa and Tocat, situated in a deep valley watered by the Iris, and surrounded by orchards and vineyards; Phazemon, the modern Marzawan; Pimolis, now Osmanjik, on the banks of the stream running westwards into the river Halys; Sebastopolis, now Turcat; and Zela, on the river Syclax, where Cæsar obtained his celebrated victory over Pharnaces, and at which he adopted the well-known phrase: "*Veni, vidi, vinci*," *i.e.*, "I came, I saw, I conquered." Pontus abounded in mines of iron and silver. The iron mines in the north-east of Pontus were worked by the Chalybians, a people descended of Chul, the fourth son of Aram, and grandson of Shem, who were celebrated for their skill in working iron and making steel armour. Pontus also abounded in silver, brass, rock alum (which still forms a considerable article of trade), crystal, jasper, onyx, and a white stone like ivory, of which the inhabitants manufactured sword handles.

Cappadocia Magna was a country of Asia Minor, bounded on the east by the river Euphrates, which divided it from Armenia; on the north by Pontus; on the west by Phrygia, and on the south by Mount Taurus, which divided it from Cicilia. It is one of the richest countries of Asia Minor, containing plains of great fertility. Its principal rivers are the Iris and Halys, the Melas and the Cappadox; the latter divided Cappadocia from Galatia, a part of Phrygia, and flowed into the Halys. The productions of Cappadocia are the same as those of Pontus. The Cappadocians were celebrated for their sheep, and for the breeding

of horses, in which they carried on a considerable trade with other nations as the Phœnicians, &c. The city of Maz-aca was generally the residence of the ancient kings of Cappadocia; the modern city is called Kesarieh. The ancient city was much larger, as is shown by its ruins. South of Kesarieh the sides of the hills are strewn with mouldering rubbish in vast piles: these ruins extend a quarter of a mile beyond the suburbs of Kesarieh (being called Eski Shehr, the old city), many of which are of great antiquity. As in ancient times the city is still the emporium of an extensive trade: merchants resort there from all parts of Asia Minor and Syria to buy cotton, which is cultivated in great quantities, and sold both as a raw material and manufactured. The population is 25,000. The ancient city of Comana, in Cappadocia, now called Bostan, contained a great temple of Bellona. The other cities of celebrity in Cappadocia were: Nazianzum, Nyssa, Archelaus, Faustinopolis, Cabistra, and Pterium, memorable for the defeat of Crœsus by Cyrus, through which the Lydian Empire was added to the Persian.

CHAPTER XXXVI.

An Account of the Nations, founded by the Descendants of Tiras, the Seventh Son of Japheth, called Theiras in the Septuagint, and Thiras by Josephus, viz.: the Thracians, Roumanians, Wallachians, Moldavians, and Transylvanians.

Tiras, or Thiras, founded the Thirasians, called by the Greeks Thracians. He settled with them in Europe in the country of Thrace, so named from him. His descendants also settled in Samothrace and Dacia. Tiras,

or Thiras, gave his name to the river Tyras, afterwards called Daniester, now Dniester, which anciently separated Sarmatia from Dacia. The *ter* in Dniester is a remnant of the name Tiras. He also gave his name to the river, bay, and haven of Atyras, or Athyras, now Glycynero, in Thrace; the town Tiristasis, the river Trausus, and a people called Trausi on its banks, in Thrace; the promontory Tiristria, and the town Trissæ; and the river Tearus, now Tekedere, a tributary of the Contadesdus, which joins the Erigon, a tributary of the Hebrus, now Maritza.

The Odrysæ, a people in Thrace, inhabited the central parts of that country, between Abdera and the Ister, now Danube, derived their name from Tiras. The epithet of "Odrysius" is often applied to a Thracian. Odrysus, the deified king of the Odrysæ, was Tiras.

The Atraces, a people of Ætolia, were descendants of Tiras. There was a river Atrax in that country, also a city Atracia in Thessaly.

The Teurisci, a people in the north of Dacia, were so named from him, as were also the Tauri, the people of the Chersonnesus Taurica, now Crimea; the Russians at the present day call it and the surrounding country the Province of Taurida. These Tauri spread thither probably after the Cimmerii. The strait separating Thrace from Asia Minor was anciently called the Thracius Bosphorus, now Channel of Constantinople. There was anciently a city named Tyras, at the mouth of the Tyras, or Dniester, and there is still a city at the mouth of this river called Tiraspol, which is probably the same. The Danube was doubtless originally called Tiras, from which its ancient

name of Ister was derived, inasmuch as we have seen that the *ter* in the name Dniester was a remnant of Tyras, the ancient name of that river. The Danube flowed along the borders of Dacia, the country of Tiras and his descendants, separating it on the south from Mœsia, now Servia, and Bulgaria. The country of Thrace is bounded on the north by the Hæmus mountains, now Balkans; on the east by the Black Sea and Thracian Bosphorus; on the south by the Propontis now Sea of Marmora, the Hellespont now Dardanelles, and the Ægean Sea now the Archipelago; and on the west by Macedonia. The country of Dacia was bounded on the north by the Tyras, or Dniester; on the east by the Black Sea; on the west by the river Tisianus; and on the south by the Danube. As before described, it corresponded with the modern provinces of Wallachia and Moldavia (which now form the Princedom of Roumania), and Transylvania, a province of Hungary.

According to the Greeks and others, the Thracians derived their name and were descended from Thrax, the son of Mars. Thrax was the same as Thiras. In the Greek language *x* is frequently substituted for *s* at the end of names. According to history and mythology, Tereus, an ancient king of Thrace, was the son of Mars and Bistonis; and, according to the Greeks, the Atraces, a people of Ætolia, a country of Greece, were descended from Atrax, the son of the river Peneus, who gave his name to Atrax, a river in Ætolia, and built the city of Atracia, in Thessaly. From this it will be seen that Tereus, Thrax, Atrax, and Odrysus, were the same person as Tiras. Atrax is described as the son of the river

Peneus, because he lived on its banks. Mars was the deity, according to all authors, originally of the Thracians. He was afterwards also deity of the Getæ and Scythians. The Greeks, who adjoined the Thracians, early adopted him as a deity, and a colony of Greeks introduced him with their other deities amongst the Romans. Mars was the son of Jupiter and Juno. Jupiter was Japheth, and Juno his wife. One of the names of Mars was Thouras, which is similar to Theiras, the name by which the Septuagint renders Tiras: hence Homer has been supposed by some critics to call Mars, Thouras Ares in his poems. From this it will be seen that Mars was Thiras, or Tiras, the son of Japheth, or Jupiter, the same as Odrysus, the deity of the Odrysæ, and Atrax, the founder of the Atraces. Owing to mythological confusion, Tereus and Thrax are made to be sons of Mars, who is the same person as these two characters. The third day of the week was named by the Romans in honour of Mars, Dies Martis, or the day of Mars. Tiras, or Mars, was the inventor of instruments of war. His sister was Bellona, worshipped as the goddess of war. She was called Bellona by the Latins from the word Bellum, *i.e.*, war. She was the inventor of needles. Mars had a son, Biston, who built the city of Bistonia, in Thrace, and gave name to the Lake Bistonis, near Abdera, in that country. His descendants were called Bistones, and inhabited the south-western corner of Thrace. From them the whole country was frequently called Bistonia. Mars is said to have lived in the lofty and snowy range of Rhodope, now Despoto, in the western part of Southern Thrace.

CHAPTER XXXVII.

An Account of the Manner in which the Various Races in the World became of Different Colours.

Some people try to account for the colour of the various races of mankind by saying that the three sons of Noah were each born of a different colour: Japheth white, Shem yellow, and Ham black, and that their descendants were of the same colour as themselves. But this is altogether wrong, and a mere supposition, from their inability to account for it in a reasonable and natural manner: as, for instance, the Copts, the remnants of the ancient Egyptians, are copper colour; some of the descendants of Cush (eldest son of Ham) are black, some olive-brown, and others nearly white, as the Carolinians, natives of the New Phillippine Islands. Consequently, if Ham was black, how came the various colours of his descendants? This, also will hold good with regard to Cush. Some imagine that the negroes were condemned to be black on account of the curse pronounced against Ham; but why were not the Egyptians, or Copts, the Malays, Caffres, &c., equally condemned to be of the same colour, they also being his descendants.

The only cause of the various colours of the different races of mankind is the difference in the climates of the countries which they inhabit. Thus it is evident that the colour of the present inhabitants of Mesopotamia and Armenia is nearly the same as that of the ancient inhabitants: consequently, Noah's descendants who

inhabited Armenia and Mesopotamia and spread themselves out from those places, must have been of a yellow colour. But as the descendants of Japheth spread further north, they became lighter; therefore the English and Germans are of a lighter colour, whilst the Spaniards, Italians, &c., are nearly as dark as the inhabitants of Central Asia.

The descendants of Shem, who peopled the central and eastern parts of Asia, remained a yellow colour; and the descendants of Ham, who spread southwards into the hottest countries in the world, became darker the hotter the country they spread to: thus, the Egyptians and Phutites, who inhabited the north of Africa, were red copper colour; whereas the Cushites, who spread further south, became dark red copper colour, and olive-brown, and those who went into the interior of Africa became black.

The climate did not alter the colour of these peoples all at once, but effected it during many generations, each generation becoming gradually darker or lighter by imperceptible degrees. Consequently, if a colony of negroes were to settle in Iceland, it would take many generations for them to become of the same colour as Europeans who have been settled in Europe for thousands of years.

It is well known that an Englishman, who has lived the greater part of his life in India, will become exceedingly dark; and that an Indian who has lived some time in England, will become a great deal lighter than he was at first; also that the generality of English children grow up of the same complexion as their fathers and mothers if

their parents be of the same shade of colour as each other. Consequently, the children of English parents who had lived (*i.e.*, the parents) many years in India, would grow up of nearly the same colour as their parents; and if they came over to England would always be a slight shade darker than children born of dark-complexioned Englishmen in this country; [simply because their parents before them were darker than most English people. But, if these children remained in India they would also tan very dark —slightly darker than their parents were, seeing that they would be born and bred up in Hindostan, and so get darker as they grew older; whereas their parents were born and bred up in England. And, if the same rule was carried on to many generations, they would in time become as dark as the Hindoos. And, *vice versâ*, the same will hold good if a colony of negroes were settled in England. But the reason why the generations of English people in India and other hot countries do not become of the same dark colour as the native inhabitants is, that light people from England, Germany, France, America, &c., are continually arriving there and marrying with the English inhabitants.

It is the same with animals as with human beings: for we find the darkest-coloured animals inhabit the hottest countries—as the elephant, hippopotamus, rhinoceros, black bear, buffalo, &c., and that the lightest-coloured animals inhabit the coldest climates, as the white Polar bear, Polar fox, &c.; and if an animal be taken from one country to another, so does the colour change according to the climate.

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